A BREIFE EXPOSITION OF THE XI. XII. and XIII. Chapters of THE REVELATION.

WHEREIN MOST OF THE GREATEST MYSTERIES conteined in the whole Book are unfolded.

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The Contents of theſe Three CHAPTERS.

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The yeare of th' End of the World diſcovered by th' Author.

TO
His dread and Soveraigne Lord, JAMES the first, of *England*, *Scotland*, *France* and *Ireland*, King, &c. Grace and Peace.

HOw many there are (most Noble King) that have aimed at the unfolding of this divine and hidden Prophecy, would require the skill and vertue of a Prophet to refer. 'T sufficeth to know they have all left the mark very faire and open for others to hit; Wherein, howsoever their Zeale, by priviledge of charity, may find excuse, yet their ignorance and errour, within these cases, (no lesse hurtfull to the Reader, then dangerous to the Writer) may not find the like grace.

What I have seen or dreamt, I feare not to offer to the censure of time, the discoverer of error, and Mother of truth, appointed from above, th'only indubitate touch-stone of all divine and Propheticall enterprises.

And although your Highnesse may doubt of my bold and hardy direction in this dangerous and scopulous sea, wherein so many great and learned Pilots have overshot the Cape, as one that feareth all Physitians for that he hath fallen into the hands of so many unskillfull; yet forasmuch as the Church is sicke, and the physick of this prophesie needfull, I could not chuse but speak the things I know, leaving to your Princely gust to iudge whether the Needle of my Compasse bee truer touch then theirs.

And for this propheſie was directed chiefly unto Kings, unto a King I have the rather preſumed to recommend the ſame: and unto You (moſt noble King) before all other, whoſe fame of wiſedome, Juſtice, and goodneſſe, hath advanc'd your name and Scepter higher then any power of greatneſſe can doe.

And although it bee preſented by one awaked out of time, yet if it may find but a litle protection under your gracious favour for a ſeaſon, yeares and age, I doubt not, will give it admiration and honour enough.

In hope of which grace moſt humbly I reverence your moſt Princely hands, commending all their labours to the God of Heaven, who hath exalted your arme ſo high and made you ſo honourable throughout his world.

CHAP.

CHAP. XI.

1. *The regenerate Chriſtians only are the Church and heritage of God.*
3. *The reſidue are outcaſts and refuſed.*
7. *Of the two teſtifiers and preſervers of truth.*
13. *Antichriſt killeth them, but the Lord reſtoreth them life againe.*
15. *Great diſſention ariſeth thereupon: the day of judgement is foreſhewed.*

VERS. 1.

And there was given me a reed, like unto a mete yard: and the Angel that ſtood by me, ſaid, Riſe and meaſure the Temple of God, and the Altar, and them that adore therein.

AS in a common field, a good Surveyor doth meaſureout each intercommoners ſeverall, by ſtake or by rod: ſo in the wide and common field of Chriſtians, the Lord commandeth his ſervant *John* to ſurvey and apportion out his Church and partage, which he ſevereth from the reſidue of carnall Goſpellers, and ſuch like outcaſts; in recommending unto us their inward frame and renewed graces, under the appellation and names of *the Temple of God, the Altar,*

and them that adore therein: meaning, that as in the Tabernacle of the congregation, the holy and moſt holy places (wherein ſtood the Table of the Shew bread, Candleſtick, Altar of incenſe, Ark, propitiatory and oracle of god, over-covered within and without with Angel gold, into which places none but the prieſts might enter & adore) were ſeparated by a vail from the outer Court, where the brazen altar was erected for all the houſe of Iſrael to enter and ſacrifice, & which therefore was call'd the Court of the people: ſo in the common field and Vniverſitie of Chriſtians, they onely are the Church and heritage of God, which are ſanctified in heart, and holy in life and converſation, and ſeparated (by the vail of regeneration, that is to ſay, by the tears of true repentance, and the aſſurance of pardon, and reconciliation unto God in Chriſt Ieſus, ingraven in the tables of their hearts by the finger of the Spirit) from all carnal profeſſors and nominal Chriſtians, in whom is but an outward face and proteſtation of the name of Chriſt onely.

VERS. 2.

But the baſe Court which is without the Temple, caſt out, and meaſure not, for it is given to the Gentiles: and the holy City ſhall they tread under foot two and forty months.

BUt as for thoſe Common Catholique Chriſtians, here reſembled to the *baſe Court which is without the Temple*, becauſe they are but overcaſt onely with a profeſſion of my name, which heare my word, & participate my Sacraments, and yet are ſeparated by an unregenerate heart, as by a vail, from thoſe Altars and prieſts, in whom my name is honoured, *caſt forth*, ſaith the Lord, *and meaſure not*; for howſoever ſuch unleavened

vened companions ſeem to boaſt in the name of my Church, and in the proteſtation of a Chriſtian calling, yet they are ſo farre from belonging to my peculiar, ſaith the Lord, as that I have given them up in reckoning with the reprobate of the Gentiles, and they ſhall juſtifie mine account and rejection of them, by their like uncircumciſed carriage and heatheniſh converſation: for they ſhall no leſſe defile my holy Citie, that is to ſay, they ſhall no leſſe hate, accuſe, perſecute, and keep under water the true and ſanctified Chriſtian, then do the heathen and uncircumciſed, as by over-long experience is wel known to the Church of God, which hath been, is, and ſhall be (till her captivitie be returned) oppoſed for melancholy, mad, new, factious, ſchiſmaticall, hereticall, by Chriſtian Catholiques, politicians, Atheiſts, carnall Goſpellers, and ſuch heatheniſh proteſtors like to theis.

And that the Church of God may not look for other or better entertainment at theſe her intercommoners hands, ſhe is here (by the predeterminate counſell of God) to be troden like a way, by theſe Gentiles and heatheniſh Chriſtians, 42 moneths, meaning moneths of yeers, to every moneth accounting (by propheticall ſupputation) thirtie yeers, as in the verſe following ſhall be further manifeſted; confounding therein the Remiſaries of Rome, who ſweat to perſwade that they are but moneths of days, thereby to turne the worlds eye from the great Antichriſt that now is, to a pettie Antichriſt which ſhall never come.

VERS. 3.

And I will give to my two witneſſes, and they ſhall propheſie a thouſand two hundred and ſixty days cloathed in ſackcloth.

DUring which time of the Churches diſgrace and

deſolation, for the greater comfort of her Children, and judgement of her adverſaries, I will, ſaith the Lord; I, by a wonderfull outſtretched providence, will preſerve unto the world the light and power of my two Teſtaments, to guide their knowledge and converſation into the wayes of peace. Whereby the Lord manifeſtly reproveth the groſſe and vaine expectation of thoſe, that tranſlate his meaning in this place to the coming of *Henoch* and *Elias*: whereas of *Henochs* return, either in fleſh or in ſpirit, there is no ſyllable of promiſe in all the Scriptures, and as touching the ſpirituall returne of *Elias* promiſed, is already performed as the Lord himſelfe proveth.

Mal 4.5.
Mat. 11.14.

Now touching the time of their keeping watch while the world ſleepeth, the Lord voweth it ſhall be 42. moneths before mentioned; which being diſſolved into dayes, after the Kalender of the Hebrews (whoſe year did drive thirty dayes to every moneth, and twelve moneths to every year) amount to the juſt number of 1260. days here ſpecified: which computation of the years is obſerved throughout the whole Bible, *Daniel* onely excepted, who counteth after the uſe and ſtile of the Chaldeans, in whoſe tongue, and amongſt whom he wrote; and conſequently the moneths being Prophetical, that is to ſay, moneths of years, to each accounting thirty years, the reigne of Antichriſt muſt needs endure 1260. years. Which manner of reckoning years by dayes, though it ſeem ſtrange, is uſuall notwithſtanding with the Prophets of God, and therefore is called Prophetical, as *Ezekiel* a day for a yeare, and *Daniels* ſeventie weeks are weeks of years, every week containing ſeven years, as throughout this Prophet. Alſo the moneths are moneths of years, to every moneth accounting thirty years. From whence we conclude, Antichriſts three years and a halfe, both here

Ezek 4.6.
Dan 9.24.

here and in *Daniel*, deciphered by a time, times, and halfe a time, to be years of years, every year containing 12. moneths of years, which amount to 360. years, and multiplied by three and a halfe, do in the totall amount to 1260. years.

And to the end the world may take better notice of these his two testifiers and preservers of truth, the Lord commendeth the knowledge of the parties, by the description of their Garments, in saying, they are *cloathed in sackcloath*; thereby not onely disseverring their testimonies from all the soft and courtly commentaries of flesh and blood, which for the most are raised with infected matter, and vested with affected stile; but also teaching us that no man can retaine to the Lord, before whom they minister, unlesse he serve in the same livery that they doe, and can turne over the leaves of his life and pilgrimage in fasting and sackcloth, and true repentance, as these his servants the Prophets and Saints have done.

VERS. 4.

These are the two Olive branches, and the two Candlesticks which stand in the presence of the Lord of the Earth.

AND these my two Testaments are those two Olive Trees (saith the Lord) described by my Prophet *Zachary*, which stand and fructifie before the Ruler of the earth for ever and ever. For their ease, that is to say, their word and judgements shal neither wither nor fade, though heaven and earth should perish and melt away. And they are also two Candlesticks, which carry in them the light of my truth, and power of my Spirit, the great Moderator of heaven and earth.

VERS.

VERS. 5.

And if any man will hurt them, fire ſhall come forth of their mouth, and devoure their enemies; and if any man will hurt them, ſo muſt he be ſlaine.

AND if any man ſhall wreſt their word from the aime and intention of their meaning (ſaith the Lord) or turne their Propheſie out of the way, by perverting or clipping the honour or purpoſe of their word, the fire of my wrath denounced by the the mouth of theſe my two Teſtaments (for though they be two, yet they have but one mouth) ſhall ſurely judge and execute thoſe lovers and makers of lies: and for the more aſſurance of this ſentence againſt them, the Lord doth iterate the curſe and vengeance of his heavy diſpleaſure, ſaying, *And if any man will hurt them, ſo muſt he be ſlaine*; meaning (I ſay) by hurting, all manner diminiſhing of the words of their teſtmonie by falſ, blaſphemous, and lying expoſitions, as ſome have done.

VERS. 6.

Theſe have power to ſhut heaven, that it raine not in the dayes of their Propheſie, and they have power over the waters, to turne them into blood, and to ſmite the earth with all maner of plagues, ſo often as they will.

FOr the Lord hath touched the mouth of theſe his two Prophets, as he did the mouth of *Jeremy*, & the reſt of his ſervants, of whom he ſaith, *Behold this day have I ſet thee over Nations and Kingdoms, to pluck up root out, deſtroy and throw down, build and plant.* And in another place, *Therefore have I cut them downe by my Prophets, and ſlaine them by the words of my mouth.* Such priviledges the Lord hath given to theſe his two Teſtaments, that if they once ſhut the heaven that it raine not in the dayes of their Propheſy

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that is to ſay, if they denounce a famine of the bread of life, to wit, the word and knowledge of God; or pronounce a ſword to come upon a Nation, Kingdome, or People, which the Lord here ſignifieth by turning waters into blood; or if it pleaſeth them to Propheſie (which the Lord here calleth to ſtrike) of any Peſtilence. Earth quake, or other judgement to come, ſuch power is given them, that if they ſay the word, it is done, as it is written. *Heaven and earth ſhall periſh, but the words of their Propheſie ſhall not paſſe till all be fulfilled.*

VERS. 7.

And when they ſhall have finiſhed their teſtimony, the beaſt which aſcendeth from the depth, ſhall wage battell againſt them, and kill them.

AND when his ſervants the Prophets and Apoſtles ſhall have fulfilled their courſe, and be tranſlated from the land of their labours, to the land of reſt, leaving to the world the inheritance (as it were) of their miniſtry ſealed up in *the two Teſtaments of God*, to preſerve the feare of his Name, and the knowledge of his pleaſure among the Sons of men, which the holy Ghoſt calleth *finiſhing their teſtimony*; Anti chriſt the Beaſt, whoſe proper p'ace, whence he is, and whither he muſt, is here deſcribed by the name of the depth, ſhall not onely hurt and wound them by ſlanderous and lying Expoſitions, as his Clerks and Aſſects doe, but ſhall ſet his feet upon their Necks, and tread downe their divine authority by the advancing of his curſed keyes, and the beauty of his whoriſh Church above them, which the Spirit calleth *waging battell*, inhibiting them to Propheſie, or teach the words of their teſtimony vulgarly. And not onely putting them to ſilence, but alſo reproving, condemning them for corrupters, ſeducers,

and

and sowers of heresies among the people; which presumptuous blasphemy and murder, the Spirit discovereth in saying that he shall overcome them and kill them.

VERS. 8.

And their carkasses shall remaine in the street of the great City, which is spiritually called Sodome and Egypt, where their Lord also was crucified.

AND the letter or text of their testimony, which the Spirit calleth their corps or carkasses, shall remaine in their Houses, Cels, Temples, hang at their girdles through all the Cities and Kingdomes where the Beast and his Church is adored; which in regard of their number be here named *the great City*, so in respect of their execrable worship and adulterous service, contrary to God and his holy City, they are here called also *spiritually Sodome*; meaning, that as Sodome her Sister did forsake the lawfull use and prescription of nature, and wrought filthinesse against nature; so these loathing truth, and loving lies, should erect strange oblations and propitiations, as contrary to the offerings and satisfactions of the Saints, as was the sin of *Sodome* opposite to nature.

And the Spirit further calleth them by the name of *Egypt*, for that in blindnesse and hardnesse of heart they every way match the presumptuous and indurate Egyptians, still pursuing and persecuting the truth, as *Pharaoh* did Israel, till the God of Israel destroy them by the Spirit of his mouth, as he did *Pharaoh* and his hoast by water.

And in further detestation of the cruell murther and immanitie of this Beast and his adherents, the holy Ghost layeth the blood of the Prince of the Covenant to their charge also, as cunningly as they think

hink to convey his murther, and poſt it over to Jeruſalem. For as the Lord doth lay the blood of his ſervant *Abel* to the charge of the Scribes and Phariſees of his own time, although he were ſlaine long before thoſe Phariſees were borne, or Jeruſalem builded, becauſe they were the very image and lively imitation of his brother that murthered him: ſo the holy Ghoſt doth here lay the innocent blood of the Lord of glory to the Charge of this Crucifier, and his Citizens, becauſe they are the Children and Generation of that high Prieſt, and thoſe murtherers which cryed, *Away with him, crucifie him, crucifie him.* And that we ſhould not marvell thereat, the holy Ghoſt in another place goeth further, and ſaith, *In her ſhall be found the blood of the Apoſtles and Prophets alſo, and all that ever for the teſtimonie of the truth were ſlaine on earth.*

VERS. 9.

And there ſhall of the tribes, and people, and Gentiles, ſee their dead bodies three dayes and a halfe, and ſhall not ſuffer their corps to be laid in monuments.

AND all Nations and Kingdoms where the Beaſt is worſhipped (whom the holy Ghoſt for their prophanation in life and Religion, calleth Gentiles) ſhall have, handle, and gaze upon the letter and corps of his two witneſſes three days and a halfe, that is to ſay, the time, times, and halfe a time, wherein the Beaſt ſhall Reigne and perſecute, even three propheticall yeares and a halfe, accounting (as in *Ezekiel*) all dayes for years. Neither ſhall they ſuffer the word of their Prophefie to be read, opened, underſtood, and laid up in the hearts of the people, the true and naturall monuments and ſepulchers, wherein the teſtimonie of their words ought to be interred.

VERS.

VERS. 10.

And the inhabitants of the earth ſhall be glad over them, and ſhall ſend gifts one to another, becauſe theſe two Prophets tormented them that dwell upon the earth.

AND all the worſhippers of the Beaſt, here noted for their number, by the inhabitants of the earth, ſhall clap their hands over their owne inventions, and rejoyce in the death of the truth, and make merry with Bonefires, Vigils, Feſtivals, Proceſſions; and in token of joy, they ſhall ſend (as the Spirit ſaith) gifts one to another. Kings, and Princes, and people ſhall preſent and endow the Beaſt and his Church with donations, immunities, poſſeſſions, gold and ſilver offerings, &c. and the Beaſt (on the other ſide) ſhall requite their kindneſſe with titles, bels, pardons, buls, and ſuch like: and the Spirit yeildeth a reaſon of this their wicked and ungodly comfort, becauſe they had put out the eyes of his two Prophets, that their whoredomes and prophanations might not be reproved; then which, nothing can be greater torment to the wicked, nor more unſavoury to them that periſh.

VERS. 11.

And after three dayes and a halfe, the Spirit of life from God entred into them, and they ſtood upon their feet, and great feare fell upon all that ſaw them.

AND foraſmuch as in the death and extermination of Antichriſt by way of dependencie, conſiſteth the life and reſurrection (as it were) of the Scriptures; the Spirit foreſheweth, that after the reigne and perſecution of the Beaſt, which here (as in the ninth verſe) is determined by three dayes and a halfe, God will raiſe up faithfull and prudent Prieſts, Shepheards of underſtanding hearts, who ſhal rightly divide the words and teſtimonies of his two witneſ-

ſes,

ſes, which the holy Ghoſt ſignifieth, in ſaying that the Spirit of life from God entred into them: for as the letter & text of the Scripture is the corps thereof, ſo their true intent and meaning is the Spirit and life of them; and by the faithfull miniſtry of ſuch as the Lord ſhall raiſe in and about that time, and for that purpoſe, the teſtimony of his two Prophets ſhall be reſtored to their ſtrength and (as it were) to their walking againe, which the Spirit ſignifieth in ſaying, *They ſtood upon their feet*, as well to the terror and aſtoniſhment of all lying and ſtupidious expoſitors, as to the fear and admiration of the children and juſtifiers of wiſdome, as the holy Ghoſt concludeth, ſaying, *And great feare fell upon all that ſaw them.*

VERS. 12.

And I heard a loud voice from heaven, ſaying, Come up hither: and they went up into heaven in a cloud, and their enemies ſaw them.

AND the reſtauration of the true meaning of the Scriptures, which their enemies ſo long kept under, by all unjuſt and cunning ſhifts, ſhall be more famouſly knowne and publiſhed, then that they may any longer hinder or ſtop the glorious courſe of their wonderfull inſtauration, which the Spirit intendeth in ſaying, that *I heard a voice from heaven, ſaying, Come up hither*; meaning that it ſhould be more poſſible for their enemies to ſtay *Elias* Chariot from aſcending, or pull the wind back from purſuing his point, then to reſiſt the wiſdome of the ſame, the which ſhall vindicate the abuſe of the Scriptures, and by the power of their miniſtry (as in the ſtrength of a cloud) ſhall hold them up, and reſtore them to their ſpirituall and heavenly meaning againe: and the Beaſt with all his Sorcerers and lyers, which have been their long and ancient enemies, ſhall ſee the glory of their regeneration, and wonder, and die.

VERS.

VERS. 13.

And in that houre there was made a great earth-quake, and the tenth part of the City fell, and there were ſlaine in the earth-quake names of men ſeven thouſand, and the reſt were caſt into a feare, and gave glory to the God of heaven.

AND at ſuch time as it pleaſed God to begin his work of inſtauration, and to cauſe the day-ſpring of his Goſpel to ſhine out of the night of Antichriſts darkneſſe; the abominable and deſolate profanation of the Beaſt, which had ſo long time over-caſt the earth, was in ſuch ſort diſcovered, that the very root of his throne and uſurped authoritie was dangerouſly ſhaken, which the holy Ghoſt cloſely ſoldeth up, in ſaying, *There was made a great earth-quake*. And further ſheweth, that out of this concuſſion there ſhould ariſe ſo great defection, that the tenth part of his worſhippers ſhould revolt from him, and that this revolt and defection muſt coſt the lives of many thouſand men, which the Spirit uttereth in a manner of ſpeech ſtrange to us, but uſual with the Scriptures, calling men names of men, as Chap. 3. 4. and meaning by *ſeven thouſand* many thouſand, uſing the determinate number of ſeven indefinitly, and for a number indeterminate, as it is alſo in Scripture often. Which broils and bloodſhed concerning the inſtitution of religion, are ſo ſufficiently reported in the Commentaries of Bohemia and Germanie, and in the troubles of France and Flanders, and other Nations, as if it were purpoſely regiſtred in proofe of this propheſie.

Laſtly, the Spirit concluding, foretelleth that many kingdoms in this defection, ſhould quite forſake the Beaſt, and haſte them out of Babylon home again to build the walls of Ieruſalem, and to reſtore the morning and the evening Sacrifice of praiſe and thankſgiving

thankſgiving, as in the former time, and in the dayes of old, in ſaying, *And the reſt were caſt into a feare, and gave glory to the God of heaven.*

VERS. 14.

The ſecond Woe is gone, and behold the third Woe will come quickly.

THe firſt woe was the blaſphemy of Arianiſme, which the holy Ghoſt in the ninth Chapter moſt aptly reſembleth unto a ſmoake aſcending from the depth, ſaying, *That the Sun was darkned, and the aire with the ſmoake of the pit*; meaning by the *Sunne*, the Son of God; and by the *aire*, the word of his truth, by whoſe onely meane and interpoſition, the object of his Deitie was truly diſcerned: and in regard of this firſt woe which was kindled by *Arius*, wherewith the inhabitants of the earth (as the Spirit foretold us) ſhould be tormented five moneths, meaning moneths of yeares, which by Propheticall account amounteth to one hundred and fifty years, which was the time of the *Arian* perſecution, as in the Eccleſiaſticall Hiſtories more plainly appeareth, The holy Ghoſt, I ſay, in regard of this firſt woe, calleth the tragicall reigne of Antichriſt the ſecond woe, whoſe long time of tyranny within this Chapter, in a generall manner is declared, and in the 13. Chapter following, more particularly and exactly diſcovered, though at the writing of this Propheſie, it had his being onely in the foreknowledge of God, and was not yet begun to be acted, much leſſe fully ended: yet in reſpect it is here in a generall manner fully revealed, the Lord (to whom all things paſt and to come are preſent) ſaith, *The ſecond woe is gone*, upon determination whereof the third woe muſt enſue; which, for it ſurpaſſeth both the former in terror and greatneſſe, the holy Ghoſt bringeth it in with a word of audience, *Behold, the*

third woe will come, meaning the great and terrible day of the Lord, fore-denounced by his ſervants the Prophets, in the which all Nations ſhall ſtand as Priſoners before him, and receive every one according to the wayes wherein their heart hath walked.

And becauſe the day of the Lords comming in glory, and conſummation of the world ſhall not long tarry after the determination and conſumption of Antichriſt (as in the laſt verſe of the thirteenth Chapter following, ſhall be more fully declared) the holy Ghoſt addeth the word *quickly*, as a preciſe note of his ſpeedy comming, which our Lord alſo in another place confirmeth by a like word *immediatly*, ſaying, *And immediatly after the tribulation of thoſe dayes*, (ſpeaking of the tyrannous reigne of the ſelfe ſame Antichriſt) *they ſhall ſee the Son of man comming in the clouds of the aire.* Mat. 24.

VERS. 15.

And the ſeventh Angell ſounded with a Trumpet, and there were made loud voices in heaven, ſaying, The Kingdomes of this world are made our Lords and his Chriſts, and he ſhall reigne for ever and ever. Amen.

THE underſtanding of this verſe dependeth upon the 8. Chapter, where it is ſaid, *And when he had opened the ſeventh Seale, there was made ſilence in heaven. &c. And I ſaw ſeven Angells ſtand in the ſight of God, and there were given them ſeven Trumpets, &c.* Where the holy Ghoſt meaneth by the *Lamb*, the Son of God, and by opening the ſeaventh Seale, a more particular diſcovery of all ſuch things as concerne the eſtate of his Church from his aſcenſion to his comming in Majeſty, divided into ſeven acts, declared by ſeven Trumpets, ſounded by ſeven Angels, of which acts the ſixth was the pageant of the deſolation of Antichriſt; the ſeventh and laſt is the comming of the

the Lord in the clouds of Heaven, and conſummation of the world, uttered in theſe words, *And the ſeventh Angel ſounded with a Trumpet, and with a loud voice proclaimed, the Kingdomes of this world*, ſo long time uſurped by Monarchs and Antichriſts, which by right of Lordſhip and Inheritance, did evermore belong to the God of Heaven, and Prince of the Covenant, ſhall now at length be reſtored to the right Lord and lawfull owner, and of his reigne, dominion and glory, there ſhall be no end, as the Spirit concludeth, ſaying, *And he ſhall reigne for ever and ever. Amen.*

VERS. 16.

And the four and twenty Elders which ſat on their ſeats in the ſight of God, fell on their faces, and adoring God, ſaid, We thanke thee Lord God Omnipotent, which art, which waſt, and which ſhalt come, becauſe thou haſt received thy great power and brighneſſe.

BY the *foure and twenty Elders* is meant the teſtimony of *Moſes* and the Prophets, who for that they ſpake by the ſeven-fold Spirit of Majeſty which burneth night and day about the Throne of God, are here ſaid to ſit on their ſeats in the ſight of God. And for that their judgements denounced from time to time againſt Antichriſt and his Worſhippers, are now juſtified upon them, and the everlaſting Kingdome of the Lord their God (who hath ſtretched his wings from Sea to Sea, and from the river to the end of lands) is now ſet up for evermore; therefore the Spirit ſaith, that they fell on their faces, and adoring the juſtification of God, brake forth in praiſes and thankſgiving, ſaying, *We thank thee Lord God Omnipotent, &c.*

VERS. 17.

And the Gentiles were angry, and thy wrath is come, and the time of the dead to be judged, and to render reward

to thy Servants the Prophets, and Saints, and to them that feare thy Name, little and great, and to destroy them that have corrupted the earth.

AND all Kingdomes, Nations and people which have evill intreated Jerusalem, and made a sport of the shame and affliction of *Jacob*, shall now reap the fruit of their savage and heathenish lives, and (maugre their fury) shall endure the wrath and judgement of him, who with justice judgeth and fighteth, as the Spirit affirmeth, saying, *And the Gentiles were angry, and thy wrath is come, and the time of the dead to be judged.* And the Spirit further testifieth, that the Lord (for whose glory that day was made) shall render to every one their due hire or wages, (for so the Original importeth, commonly interpreted *reward*) first to his Saints and servants, and all that overcome, their hire and wages, which by promise, and for his owne Name sake, is due unto them; Next, to all execrable Atheists, blasphemous Catholicks, incredulous Heathen, liers, Hereticks, carnall Gospellers, and all other brazen and unregenerate Christians, the hire and wages which to their works, and deeds, and merits is due, as the Spirit concludeth, saying, *And to render reward unto thy servants the Prophets and Saints, and to them that feare thy name little and great, and to destroy them that have corrupted the earth*

But concerning this seventh age, wherein the Lord shal come in Majesty to judge the quick and the dead, the Holy Ghost deferreth yet a while to speake more particularly thereof, and resumeth more exactly to intreate of the terme and persecution of Antichrist, and his accomplices, against the Church and Spouse of Christ, that so the glory of his justice in their just refutation and judgement, may bee more bright and manifest.

CHAP.

CHAP. XII.

1. *A confirmation of the Prophecy following.*
2. *The deſcription of the Church, and of her Primitive fruit.*
4. *The Churches firſt perſecution raiſed by Ethnick Rome, by whoſe immanity it came to paſſe, that her beauty was no more ſeen in her viſible and eminent graces, but lived here and there diſperſed and ſcattered over the face of the Earth.*
8. *The great battell betweene Chriſtianiſme and Paganiſme, Chriſt and his Truth overcommeth Jupiter and his profanation.*
18. *The Emperour removeth his Throne, pretending to ſtop the float of th' Enemy, but intending to root out the diſperſed remnant of the Church.*

VERS. 1.

And the Temple of God was opened in heaven, and the Ark of his Covenant was ſeen in his Temple, and there was made lightnings, voices, thunders, earth-quakes, and great haile.

THE Apoſtle having drawne in the former part of this Propheſie a ſlight draught (as it were) and deſignment of Antichriſt, doth now in the Prophecy following reviſit and perfect the diſcovery of the Beaſt, and hang him up to the view and diſcerning of heaven and earth. And to the end that this his worke of manifeſtation may carry in it faire and uncontrollable credit, the Apoſtle in this Verſe aſſureth

reth us, that he revealeth no other word concerning the Church and her preſſures here on earth, during the perſonall abſence of her Lord, then that which he heard at the Councell-table of God, which he delivereth in a manner of ſpeech uſuall with the Prophets, *And the Temple of God was opened in Heaven, and the Ark of his Covenant was ſeen in the Temple*, alluding to the Temple of Jeruſalem, and ſignifying thereunder that the words of this Revelation are no leſſe ſooth and true, then if he had received them from the Oracle of God, which ſpake from over the Ark of his Teſtament, within the Temple of Jeruſalem, whoſe words and anſwers, for their divinity, Majeſty, power and glory, are here, as elſewhere, figured by voyces proper to God, and not to man, as *lightning, thunders, earth-quakes, and haile.*

VERS. 2.

And a great ſigne appeared in Heaven, a woman cloathed with the Sunne, and the Moone under her feet, and on her head a Crowne of twelve Starres.

BUt before the Spirit takes in hand to diſcover the perſecutors of the Church, it p'eaſeth him firſt to deſcribe the Church it ſelfe, that ſo the barbarous immanitie of her enemies may be more apparent and juſtly abhorred, being uſed againſt a creature of ſuch virginall, innocent and patient modeſtie, who for her rare and admirable beauty is here called *a great ſigne*, or heavenly apparition, ſymbolizing her tearfull, modeſt, ſober and matron-like behaviour, with th'appellation and quality of a woman; for ſo ſhe is in holy Scriptures often called, *The faireſt woman, the Kings daughter, daughter of Sion, daughter of Jeruſalem, the Spouſe of Chriſt, Mother of the juſt, &c.* And to the end ſhe may the better be diſcerned of us, the Apoſtle deſcribeth her garments and wearing, ſaying, ſhe was *cloathed with the Sunne*, meaning that ſhe had put

put on the Lord Jesus, Sunne of justice, that is to say, her Soule was vested with an assurance of the mercy and love of God in Christ Jesus her Lord; which justice or justification of the Spouse and her children, is called in holy Scripture by way of Metaphor, *the white stone*, and *the wedding Garment*. For as a Stoale or Garment covereth the shame and nakednesse of our vile bodies: so the mercy and love of God, insured us in Christ Jesus our Lord, hideth the shame and nakednesse of our sinfull souls. And to prove that her Garment was truly woven of the two divine threads, to wit, the assurance of mercy, and the assurance of love in Christ Jesus her Lord; the Spirit giveth in for evidence, the fruits of this her lively and justificall faith, closely hiding her newnesse of life, her hatred of sin, and her love of God, as under a vaile, in these words, *And the Moone under her feete*; signifying thereby, that she had now quite forsaken and forgotten her fathers house, that is, had slaine her naturall, sinfull, and wonted affections, and was revived, and renewed in mind, and with her Lord was now risen, and ascended up, as he into the heaven of heavens, so she to a new custome and carriage of life, far above and higher then the Moone: for all her study and hearts delight was now in heaven, where her hope, her love, her life, and her deareſt Lord liveth and reigneth, God, to be praised for ever and ever, Amen.

Last of all, the Spirit setteth forth her head-attire, whereby her honour and estate was best knowne, and wherein she most delighted, saying, that she wore on her head a Crowne, made of a mettall much finer then gold, for it was made of the doctrine of the 12. Apostles, who for that they are the Lords lights, and lanterns to guide the feet of sinners when sin hath benighted them, are here cal'd by the names of Stars, *And on her head a crowne of twelve Starres.*

VERS. 3.

And being great with child, ſhe cryed, travelling and labouring to be delivered.

AND by the words which her eares received, her heart conceived, and ſhe was great with feare and godly ſorrow, travelling under the burden of her ſins, and reſtleſſe deſire to be reconciled to God: which anguiſh and paines of her ſorrowfull heart and broken ſpirit, the Apoſtle moſt excellently compareth to the ſorrows of a woman in travell. In which her ſpirituall labour and paine, ſhe could by no means be relieved or eaſed, untill her Lord were faſhioned in her, that is, untill her heart were ſanctified by faith: for no Treacle could heal her miſerable wounded ſoul, but the aſſurance of mercy onely; nor any water could quench the burning flames of her reſtles deſire, but the love of God onely, inſured her in Chriſt Jeſus her Lord, and written in the fleſhly tables of her heart, by the finger of God, according to his promiſe, his firſt and laſt and everlaſting covenant

VERS. 4.

And another ſigne appeared in heaven, for lo a great red Dragon having ſeven heads and ten hornes, and on his heads ſeven diadems.

AS night doth follow day, and the ſhadow the body, ſo muſt the Croſſe follow Chriſt, and affliction his Church; whoſe Sunne could no ſooner ſhine, but the envious man raiſed up a mighty ſtorme of perſecution to cloud the brightneſſe of her beautifull beams; which for the extraordinary furie thereof, the Apoſtle calleth *a wonder* or *ſigne*, meaning the Churches firſt and primitive perſecution raiſed by *Ethnik Rome*, who for his power, immanitie, and malice to the Church of God, is here called *a great red Dragon*; and both for that his Throne and City was ſeated on ſeven hills; as alſo for that he was in all im-

impietie, pride and prophanation, the totall ſum and epitome (as it were) of all the ſeaven Monarchies, unto whom (from the beginning of time, to the end thereof) was given and granted the charter and commiſſion of blaſpheming God, and corrupting his world (as in the 13. Chapter following is more particularly diſcovered) the Apoſtle addeth, *Having ſeven heads.*

And in regard his power did beat downe the power of all Nations, and made ſpoile and purchaſe of all Kings and Kingdomes on earth, the Spirit ſaith, he had *ten hornes:* for the hornes ſignifie Kings and Kingdomes, and the number of *ten* include all, be they never ſo many, as all numbers are made of ten, and their reduplication, be they never ſo infinite.

And becauſe he came to advance his head ſo high, by the power of his ſword, his Leaders and legions, the Spirit crowneth his heads with magnificence and diadems, ſaying, *And on his heads ſeven diadems.*

VERS. 5.

And his taile drew the third part of the Starres of heaven, and caſt them to the earth. And the Dragon ſtood before the woman which was ready to be delivered, that when ſhe had brought forth, he might devoure her Son.

THe head of this great red Dragon, was his Regall firſt eſtate, governed by *Romulus* and ſix other ſucceſſive King coats, which *Seneca* calleth his infancy or nonage, wherein he lived, ſwathed and nouriſhed in blood 244. years, as his owne Hiſtorian reporteth.

The body of this great red Dragon was his Conſuls ſecond eſtate, which *Seneca* calleth his full age, part Ariſtocraticall, part Democraticall, and was therefore ſtiled, *Senatus populuſque Romanus:* from whence partly by reaſon of his over-weight and fulſome abundance, as one of his owne noteth, *Romanis laxitas mundi & rerum amplitudo damno fuit;* and partly for want

want of enemies abroad to wreak their proud and kingly humours on, he fell into th'inteſtine evill of civill wars at home, which did caſt him into his minority and wardſhip againe.

And this his laſt eſtate of regiment imperiall, the holy Ghoſt here calleth *his taile*; which conſiſteth of a rout of Monarchs, ſeventie Keyſars long, who for that they ſo furiouſly perſecuted and havocked the blood of the chiefeſt Saints and ſervants of God, the Spirit ſaith that with his curſed *taile he drew the third part of the Starres of heaven, and caſt them to the earth.*

And not contented with the ſlaughter of his faireſt lights and ſtars of his Church, proceeded to deſolate the whole hoaſt of heaven, even all the ſeed of the Spouſe, named before the Churches child, and here *her Son*, meaning thoſe in whom, by the miniſtry of his faireſt ſtars (his Servants the Apoſtles) Chriſt was now formed, and of whom the Church was now ready to be delivered; for ſo much the Apoſtle unfoldeth in theſe words, *And the Dragon ſtood before the woman which was ready to be delivered, that when ſhee ſhould bring forth, he might devoure her ſon.*

VERS 6.

But ſhe brought forth a man-child, who was to governe all Nations with an iron rod: and her Son was taken up to God, and to his Throne.

BUt notwithſtanding all their fury, the Church brought forth her firſt fruit, which for their faith, charity, labour and patience, the ſpirit nameth *a Man-child*: and becauſe they followed the Lord in the Regeneration, and overcame by keeping his words and works unto the end, they received the ſelfe-ſame honour, which to their Lord alone and in chief belongeth, namely, that they ſhall *judge the Tribes of Iſrael, and have dominion over the Nations, and ſhall rule them with a rod of iron, and break their glory like a potters veſſel.*

as

as the Lord hath promiſed, *Mat.* 19. & *Apoc.* 2.

And in remembrance of the tender care and providence of God over the ſeed and firſt fruit of his Church, the Spirit concludeth, that when they had ended their courſe, *they were taken up to God, and to his Throne*, far from the reach and rage of their enemies.

VERS. 7.

And the woman Fled into the wilderneſſe, where ſhe had a place prepared of God, that there they might feed her a thouſand two hundred and ſixty dayes.

BUt the Church of God, here named *the woman*, mother of this faire and primitive fruit, being no longer able to weather out her ſtormes, was enforced to hide her beauty, and to retire her ſelfe into the ſecret chambers of Gods providence and her owne conſcience, and to take up her lodging in the deſart; not that her light was utterly extinguiſhed, as her enemies reproach her: for although ſhe were diſperſed, diſtreſſed, and enforced to hide her extraordinary and eminent graces; yet the beauty of her true repentance and of her lively faith, ſeconded with a charitable life and patient expectation of better things to come, ſtill ſhined as a Candle in a darke place; and like a ſhip preſerved in a tempeſt, ſhe remained ſtill the ſame, of whom the world was not worthy; never wanting the loving protection of her deareſt Lord, who in all her troubles was mindfull of her, as of *Elias* his ſervant, or Iſrael his firſt-borne; carefull to provide her, both of honourable harbour and princely diet. Her reſting place was reſtleſſe, ſtrewed and ſcattered far and neare over the face of the earth; for ſuch a lodging did beſt beſeeme her broken and reſtleſſe heart, which ſojourned in earth, but dwelt in heaven; and did alſo beſt defend her perſon from the furious inquiſitions of her enemies.

Neither was her Lord leſſe loving and provident con-

concerning her food, for he preſerved for her diet the two witneſſes of his eternal Covenant, that from their breaſt ſhe might ſuck the pure and white milke of grace and life, that ſo ſhe might be both nobly harboured, and princely fed during the tedious and odious Reigne of the great Whore the Church of Rome, who during her exile ſhould uſurp her Chair and under the vizard of her name ſhould perſecute her name and generation, *a thouſand two hundred and ſixty years*, here (as before) myſtically deciphered under *a thouſand two hundred and ſixty dayes.*

VERS. 8.

And there was waged a battell in heaven, Michael and his Angels fought with the Dragon; and the Dragon fought, and his Angels.

AND at the ſame time that the Temple of God was opened in heaven, the Apoſtle alſo foreſaw that great and bloody contention, then which (ſince the dayes of heaven) was never waged greater, great in regard of the Armies, and great in reſpect of the cauſe.

The Armies great, as well for the greatneſſe of the Generals, as for the valour and number of their Forces.

The Generall on the one ſide, was the power of God, ſciphered by *Michael* the Prince of the Covenant, who ſtood for the children and people of the Higheſt. The Generall on the other ſide, was the power of Satan, figured by *Ethnick Rome*, here (as before) called *the Dragon.*

In their Forces are to be conſidered the Leaders and the Souldiers. The Leaders and Captaines on the part of *Michael* were *Divus Petrus*, *Divus Paulus*, *Divus Johannes*, and the reſt of that divine and Noble order of Saints. And on the Dragons part were Leaders and Chieftains, *Divus Tiberius*, *Divus Caligula*, *Divus*

Divus Claudius, *Divus Nero*, and the reſt of that moſt filthy and execrable traine.

So great was the multitude and number of Souldiers, that none of what degree, ſex, age, or condition ſoever, but muſt be preſt for the one ſide or for the other; the valour and vertue of the Souldiers exceeded all praiſe; few ſubdued many, the weake overcame the ſtong, a handfull of Chriſtians a world of infidels.

The cauſe was great, and higher then the heavens; whether God or Belial, Chriſt or Jupiter. Chriſtianiſme or Paganiſme were more venerable for antiquitie, majeſt call for amplitude, more conſtant for continuance, and in all other reſpects of wiſdome, honour and Majeſtie more worthy to be imbraced and adored of the ſons of men; which was for life contended by the Dragon, his Angels and Affects, and was for life withſtood and diſapproved by *Michael* and his Angels, and their followers. The iſſue of this contention followeth.

VERS. 9.

But they prevailed not, neither was their place found any more in Heaven.

AS the battel was great, ſo was the victory glorious: for though the Dragon with his ſapient Senates, his prophane Angels, and his uncleane abbettors, intended all their forces, moving (as it is in proverb) heaven and earth to make room for the abomination of *Jupiter*, and to keep under water the everlaſting Lord and Prince of the Covenant; as among the many Monuments of time is ſufficiently proved and maintained by *Oroſius*, and by him, to whom he wrote, in his book *de Civitate Dei*; yet the Spirit foreſeeing the Dragons folly, and how in vaine he kickt againſt the ſpur, in ſcorne of his preſumption ſaith,

But

But he prevailed not; and concluding affirmeth, that the poſſeſſion of heaven (ſo long time uſurped by inceſtuous murtherers, and execrable curtizans, gods and goddeſſes of their owne forging) muſt be reſigned now to the true Lord and owner of all, who hath taken his place at the right hand of the Father, and hath depoſed for ever from their uſurped titles of deitie, all gods and goddeſſes, phantaſmes made of worms, created and divified by th'inventions, relations, conſecrations, and canonizations of the Dragon, his Taile and ſucceſſors, as the ſpirit diſcovereth in ſaying, *Neither the place of them was found any more in Heaven.*

VERS. 10.

And that great Dragon was throwne downe, the old Serpent, called the Devil and Satanas, which ſeduceth the whole world, and he was caſt into the earth, and his Angels were throwne downe with him.

AND the great and prophane power of the Roman Monarchy, which had ſo long time oppreſſed and corrupted the earth, was now at length detected, and thereupon diſſeized of, and from her uſurped claim of heaven for ever, as the Spirit diſcovereth in ſaying, *And that great Dragon was throwne downe.*

And for that the Devil did corporally dwell (as it were) in her, ſpreading the beams of his wickedneſſe at full, in all idolatry, impietie, and preſumption againſt God, and in all oppreſſion, injuſtice and immanitie towards man; the Spirit crowneth her with the cognoments of her Sire, calling her, for her malice to the truth, a *Serpent*; for her crimination of the Saints, a *devil*; and for hoſtility to God and his Saints, *Satanas*: ſpeaking therein, after the manner of the Lord himſelfe, who calleth his treacherous ſteward *a Divel*, though he were a man, becauſe the fullneſſe of Satan did dwell in him, filling his heart with

with ſuch a perfect hatred of his innocent Lord, and lamentable love of his guilty penie, that he ſold Canaan for Egypt, heaven for hell, and God for ſilver.

And becauſe th' impietie of Governors, is not onely their owne decay by evil doing, but alſo by enforcement and evil example, the ruine of their people; the Spirit layeth the ſeduction of the whole earth to the charge of the Dragon, for ruling it after the level and preſcription of Rome, ſaying, *which ſeduceth the whole world*; and thereupon giveth juſt judgement and ſentence of death againſt him, namely, that as in his beginning he crept out of the earth, and by the ſcale of his wickedneſſe aſcended ſo high, as to preſume to thruſt his haughty head into heaven, and build his neſt above the ſtars; as did his anteceſſors, *Aſſur*, *Beltaſſar*, *Darius*, *Alexander*, and the reſt of their compeers: ſo by a like power of ſword and cruelty, he ſhall ſhortly returne to his friends againe, and be made even with the earth, from whence his ſtock and firſt eſtate was borrowed; and the power of his Ceſars, counſell of his Senators, ſophiſtry of his Sorcerers (which with ſuch indurate and obſtinate minds, ſtood for th' honour and worſhip of Devils) ſhould be no longer able to uphold the reverence of their *Jupiter Capitolinus*, who was now detected for a Rogue, and by the voices of *Michaels* Angels (as by whips and paſports) was ſent home againe to the place of his birth, namely the earth, from whence his mortall and vile genealogie was taken, and with with him alſo were Ceſars undivified, and (for all their Senates proud relations) were made to take up the grave for their latter end, and ſhame for their fame, and wormes for their heritage, as the Spirit foretelleth, ſaying, *And he was caſt downe unto the earth, and his Angels were throwne downe with him.*

VERS.

VERS. 11.

And I heard a great voice in heaven, saying, Now is made ſalvation, and force, and Kingdome of our God, and the power of his Chriſt, becauſe the accuſer of our brethren is caſt downe, who accuſed them before the ſight of our God day and night.

NEither was this famous victory obtained in a corner, or ſpoken in the ear, but (as the Spirit reporteth) ſo valourouſly gotten, and ſo audibly proclaimed, that all the world heard the report thereof, witneſſe the records of thoſe times, at which the holy Ghoſt pointeth in theſe words, *And I heard a loud voice in heaven, ſaying*, and ſounding the victory of Chriſt and Chriſtianiſme againſt the Dragon and his Angels, his ſorcerers, and their prophane and idolatrous paganiſme, in theſe devout and divine notes, *Now is made ſalvation, and force, and the Kingdome of our God, and the power of his Chriſt*; and yieldeth a reaſon of this ſo pious and triumphant joy, becauſe the folly and fury of the Dragon and his Angels, which ſo continually accuſed the Saints and ſervants of God, for peſtilent fellows, movers of ſedition, maintainers of ſects, polluters of the Temple, teachers of new Gods, enemies to *Cæſar*, word-ſowers, babblers, blaſphemers, is now upon ſetting and going downe for ever. Which death and downfall of their ſpirituall whoredome, the holy Ghoſt diſcloſeth in ſaying, *Becauſe the accuſer of our brethren is caſt forth.*

And for the greater comfort of the Church, and judgement of her enemies, concludeth, that there is a perfect Court-roul kept, as well of the ſufferings of the Saints, as of the ſlanders of their foes, ſo openly committed in the face of the Court, and before a judge of ſo clear a ſight and eternall memory, as that they ſhall never be diſcharged or forgotten, which the Spirit inferreth in ſaying, *Who accuſed them before the ſight of our God day and night.*

VERS.

VERS. 12.

And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives even unto the death.

LAst of all, the holy Ghost discovereth the spirituall armour and weapons wherewith the Angels and servants of *Michael* obtained this famous victory over the Dragon and his Sectaries, and saith, that they were tempered of these two divine vertues, faith and patience. For by the shield of faith, which the Spirit (by a metonymie) calleth *the blood of the Lamb*, and with the sword of his two witnesses, and by the word of their testimony, they overthrew all forces and arguments drawne from reason or reading, which the Spirit observeth in these words, *And they overcame him by the blood of the Lamb, and by the word of their testimony*; and all such arguments as were drawn from the block, as fire, sword, persecution, interdiction, and such like, the Children of the Church quenched them with teares, prayers, patience and martyrdome, as their Lord had given them charge, and left them example; which the Spirit uncovereth in saying, *And they loved not their lives even unto the death.*

VERS. 13.

Therefore rejoyce O Heavens, and you that dwell in them. Wo to the Earth, and to the Sea, because the Divel is discended to you, having great wrath, knowing that he hath but a little time.

AS after victory followeth division of spoile, so the Spirit shuts up this heavenly conquest with triumph and joy, inviting thereunto all the Saints and servants of God, which have from time to time maintained and defended th'honour of his Name against the Dragon, his sorcerers and sorceries. And because by their good profession and godly conversation they testified the glory of God (as doe the hea-

vens) by their obedient converſions, the Spirit crowneth them with the name of the heavens, ſaying, *Therefore rejoyce O heavens, and you that dwell in them.*

And on the other part, pronounceth *Wo*, firſt to all Nations and Kingdomes acceſſary to theſe ſpirituall whoredomes of the Dragon, whom (according to their earthly mind) he moſt aptly reſembleth to the earth; next, to the Empire it ſelfe, as the *ſcelerum caput* and ſtable of iniquity, whom for his fearfull power and unbridled rage, the Spirit moſt elegantly calleth by the name of *the Ocean*, and *the Sea*: and concludeth his *wo* with a reaſon why, becauſe both in one and other, the power of Satan had taken ſuch deep root, that the more the light of the truth did bewray their madneſſe, the more they ſtrove and ſtormed againſt it; and ſo much the rather, becauſe their ſin was now at the higheſt; and that the Kingdome of Chriſt did gather ſo faſt upon them, that of neceſſity a mutation of their fortunes muſt needs follow, with a ſubverſion not onely of their Paganiſme, but alſo of their power Cæſaricall; which the Spirit cloſely foldeth up in theſe words, *Knowing that he hath but a little time*; which one Apoſtle alſo obſerveth, 2 *Theſſ.* 2.

VERS. 14.

And when the Dragon ſaw that he was thrown to the earth, he perſecuted the woman that brought forth the man-child.

AND when the raging Romane Empire ſaw, that his maintenance of *Jupiter*, and his idol art of making ſhrines, was to deſcend for ever (as among many voices, ſome even to this day are heard to cry vengeance upon his idols, inforcing them with ſhame to reſigne their uſurped titles of gods, and claime of heaven, to the true Lord and owner thereof) he tooke the courſe of the wicked, whoſe cuſtome is,

(as

(as one of their owne noteth) *Malitia alia aliam trudere*, and to add ſin to ſin (as a holy one ſaith) to quench his thirſt with drunkenneſſe: for ſo proceeded this Beaſt, adding to his blindneſſe boldneſſe, redeeming his blaſphemy, with rage and perſecution; and was ſo far from comming to himſelfe, and taking up repentance to waſh away his crying ſins, that (as the Spirit concludeth) he more and more purſued the Church, and perſecuted the woman which brought forth her firſt borne and primitive fruit, here called, for their faith, their patience, and their godly valour, *the man-child*. Deut. 29.

VERS. 15.

And there was given unto the woman two wings of the great Eagle, that ſhe might Flee into the deſart, unto her place, where ſhe was nouriſhed for a time, and times, and halfe a time, from the face of the ſerpent.

BUt the Lord, who had ſo dearly bought his Shunamite, was no leſſe careſull to preſerve and carry her to the place of her reſt, with a ſtrong and outſtretched providence, even upon his own 2 wings, whoſe feathers were made of the truth of his promiſe, ſealed and delivered by the hand of his two witneſſes, which the Bridegroome, of purpoſe left with the Spouſe, to accompany and guide her, whenſoever ſhe removeth. If ſhe travell by day they are her leading cloud; if by night, they are her pillar of fire: if ſhe flie, they lend her wings; if ſhe wander, they harbour her; if ſhe be naked, they cover her; if in priſon, they viſit her; if captive, they redeem her; if ſhe be weak, they ſuſtaine her; if blind, they lead her; if ſhe be heavy, they comfort her; if ſick, they recover her; if ſhe doubt, they reſolve her; if ſhe erre, they direct her; if ſhe thirſt, they give her to drink; and if ſhe hunger, they feed her, and make her ſo ſtrong of conſtitution, that afflictions

flictions are rejoycings to her, baniſhment a haven, diſperſion a friend, loſſe and death advantage. And by theſe comforts (as by hands) they convey her to her ſolitude and reſtleſſe place of reſt, as the Spirit diſcovereth, ſaying, *But there were given to the woman two wings of the great Eagle, that ſhe might Flee into the deſart, unto her reſting place*, where, ever ſince her primitive diſperſion, ſhe hath lived ſtrewed and ſcattered far and neer, over the face of the earth, ſeen and knowne of her Lord, by whom ſhe is protected, and of the Children of wiſdome, of whom ſhe is juſtified: and ſo doth and muſt remaine hidden and retired into the privy Chambers of Gods providence, and her owne Conſcience, during the Reigne of Antichriſt, whoſe curſt and arrogant ſupremacie, was to riſe out of the aſhes of the Dragons Emperiority, as the holy Ghoſt prophecyed.

And thus, hiding her eminent primitive graces, muſt cloſely and ſilently keep the Lords watch, and ſtand upon her honourable guard three propheticall years and a halfe, here (as in *Daniel*) determined by a time, and times, and halfe a time, from the reach and rage of the Serpent, his taile and ſucceſſors.

VERS. 16.

And the Serpent caſt out of his mouth, after the woman, water, as it were a Flood, that he might make her to be carried away with the Flood.

AND when the Dragons train of Ceſars (who, for their malice to the truth, and ſeducing the Nations, are here called by the name of the ancient enemy and ſeducer of mankind, *the Serpent*) ſaw, that they could no longer havock the Church of God, by reaſon of her cloſe ſight and ſecret diſperſion, they deviſed to purſue her with their bloody edicts, and ſacrilegious conſtitutions, which they breathed out

ag ainſt

ag ainſt her, in ſuch raging and furious manner, as the Spirit therefore reſembleth the violence of their barbarous inquiſitions, and unprincely reſcripts unto the unmercifull rage and current of a flood, hoping, that as by their unplacable fury they had diſperſed and driven the Spouſe to corners, ſo by the due execution of their cruell promulgations, they might utterly conſume her generation, and blot out all letters of her honorable name; for to that white onely they aimed, as the Spirit concludeth, *That he might make her to be carried away of the Flood.*

VERS. 17.

And the Earth holp the Woman, and the Earth opened her mouth, and ſwallowed up the Flood, which the Dragon caſt out of his mouth.

BUt in relieſe of the Churches preſſures and perſecutions, her Lord gave charge unto his hand-maid the Earth, to comfort, help and ſuccour her his Spouſe: and as *Moab* was charged to hide the chaſed Iſrael of God, and not bewray him that was fled and eſcaped, but to dwell with him, and to give him covert and prorection fro n the face of the deſtroyer; ſo here the Earth was commanded to reach forth her helping hand, and to take in and harbour the Lords exiles, in the ſecret chambers of her deſarts, mountaines and caves, that ſo ſhe might either afford her cloſe and quiet ſafeguard, or in witneſſe of her faith, and proofe of her patience, receive the blood which her curſed brethren ſpilt; which courteſie and tender favour, the Spirit remembreth to the perpetuall praiſe of the benefactors of the Spouſe, ſaying, *But the earth holp the woman, and opened her mouth, and ſwallowed up the Flood which the Dragon caſt out of his mouth.*

VERS 18.

And the Dragon was wroth againſt the Woman, and went to make battell with the remnant of her ſeed, which keepe the Commandements of God, and have the teſtimony of Jeſus Chriſt.

AND notwithſtanding the Dragon by his taile of *Cæſars*, had thus maſſacred and diſperſed the Church, yet was he not ſo ſatisfied, but for very rage fell into a melancholy mood, for cauſe he could not quite conſume and root her honour out, as the Spirit diſcloſeth, ſaying, *And the Dragon was wroth againſt the woman.*

And foraſmuch as the Churches beauty did moſt ſhine in the Eaſt, Syria, Greece, Aſia, where ſhe was borne and bred, the Dragon thought it his beſt (in policie, which evermore with him was held for chiefeſt Religion) to itch and ſet forward his den, and hold his Court further Eaſt; which purpoſe of his, as cloſe as it was, the holy Ghoſt diſcovereth, in ſaying, *And he went*; and noteth the true end wherefore he went, not ſo much to barricade and ſtop the float and incurſion of the barbarous enemie, as he (forſooth) pretended, as to purſue and conſume the diſperſed remainder of the Spouſe, as the ſpirit unfoldeth, ſaying, *to make battell with the remnant of her ſeed*, who for that they were juſt of the making and growth of the Churches firſt and primitive fruit, holding the myſtery of faith in a good Conſcience, as the firſtborne did; the Spirit ſetteth them forth in the ſame lively colours, ſaying, *which keepe the Commandements of God, and have the teſtimony of Jeſus Chriſt.*

VERS.

VERS. 19.

And he ſtood upon the ſand of the Sea.

AND the Dragon removed his throne, and left his ancient ſeat and City of Rome, where he had now kept Court almoſt a thouſand years, and went and pitched his Throne anew in a haven Towne, between *Pontus Euxinus*, and *Propontis* in the Eaſt of *Thracia*, anciently called *Byzance*, and there erected the new City of *Rome*, and called it after his owne name, *Conſtantinople*, the City of *Conſtantine*: which tranſlation of his reſidence and chair of eſtate, one of his owne alſo noteth.

Conſtantinus apud Thraces, qua Boſphorus æquor
Thracius Euxinis Ægæum ingurgitat undis,
Conſtituit ſedem Imperii.

CHAP. XIII.

The description of Antichrist and his Devotaries.
The description of his Clergy and of his Religion.
The Character of Antichrist.
The number of his Dayes, and the end of his Reigne.
The year of th' End of the World, discovered out of Dan. 12.

VERS. 1.

And I saw a Beast ascending from the Sea, having seven heads and ten hornes, and upon his hornes ten Diadems, and upon his heads names of blasphemy.

AND presently upon the remove and translation of the Empire, the Apostle espied that wicked one, Antichrist, man of sin, in saying, *And I saw*; who in regard of the tyrannous power and bloody use of the unbridled jurisdiction, that should be given him, he is here termed (as in holy Scriptures other Monarchs are) *a Beast*, that is to say, a kind of Government, Kingdome, dominion or power, exercised and acted by a succession of tyrannous, bloody and beastly men.

And albeit his perfection in evill stood yet aloof, and was very far off, young and tender, as lying in swathing clouts; yet the Apostle descryeth him, as it were through a chink, in saying, *comming up*. For after the translation of the Empire, and that now *Ethnick Rome* began to play the Christian, he was well nigh a hundred years closely creeping & climbing up, before

before he could advance his curſed head and claim of ſuper-eminency. Concerning which ambitious puffe of vaine priority, ſo fair and evident mention is made in the monuments of time, that the incredible boldneſſe of the adverſary is no leſſe marvellous then his incurable blindneſſe, that hath ſo long time ſtumbled at this ſtone, and ſo often ſpurred as by way of vaunting to ſhew them (if we dare or can) when this apoſtaſie of Antichriſt tooke her riſe and firſt commencement: Which daring vaunt of theirs, the holy Ghoſt tripping over as a thing which is or ought to be knowne unto us, namely, that the horne of Antichriſt and his apoſtaſie did then firſt ſprout out, when his Church firſt obtained at the Dragons hand, priority of place, ſuffrage and cenſure over all. For as the Tree puls up the creeping Ivie, ſo the primacie of the Church of Rome pulled up th'aſpiring ſupremacie of the Biſhop thereof; which Church preheminence and prelation (after long ruffling and ſhouldring) was firſt obtained at the hands of *Honorius* (tho afterwards upon greater concertation and daggers drawing, it was by other Cæſars and Kings confirmed, renewed and ampliated) who by th'advantage of the weakneſſe and death of his elder brother *Arcadius*, having obtained power and protector-ſhip Eaſt and Weſt, ſubjected the Church of the Eaſt Empire (which moſt withſtood the Weſt and Romane ſupremacie) with all other Churches whatſoever, to the Church and Sea of Rome, at the inſtant ſuit and importunity of the now Biſhop of Rome, whoſe name was then *Innocent* the firſt, in the firſt year of his creation, and in the yeare of Redemption 406.

But the holy Ghoſt (I ſay) paſſing over the punctuall and exact moment of time, when the Egge of Antichriſt and his apoſtacie was firſt laid, as otherwhere ſufficiently preſerved unto us, proceedeth to detect the place where and from whence he ſhould

ariſe, ſaying, that he ſaw him lift up his hardie head *from the ſea*, meaning *by the ſea*, as in the ſixteenth of this Prophecie, the ſurging, tumbling and raging Sea and City of Rome, where alſo by a like loquution he calleth all Kingdomes ſubjected to her, by the name of *Rivers*. And that this Beaſt ſhould thence ariſe, and there (and not ellewhere) keep Court and reſidence, the Spirit proveth by an argument drawne from the ſhape and proportion of the Beaſt, for he had the ſeven heads and ten hornes of the Dragon, meaning that he ſhould ſit upon the Dragons hills, and reigne in and over the Dragons City, and aray himſelfe with the ſpoils of the world, and hold in ſubjection the Kings and States on earth, as the Dragon did; for ſo much the Spirit intendeth in ſaying, *having ſeven heads and ten hornes*. And leaſt the unwary Reader ſhould miſtake this great Antichriſt for that great Dragon, or this Beaſts ſupremacie and his peſtilent ſucceſſion for that Beaſts ſuper-eminencie and his execrable taile (as many unwarily have done) the holy Ghoſt, in emblazoning his coat, giveth him a moſt exquiſite difference, in ſaying that he wore his *diadems*, not upon his heads, as the Dragon did, but upon his hornes; ſignifying thereby, that he ſhould not come to his Crown and vain-glory by the ſtrength of his ſword, his leaders and his legions, as the Dragon did, but by the baſe and voluntary ſubmiſſion of all ſuch Cæſars, Kings and Princes, as ſhould with one counſell and force, deliver up their authority and power ſecular to the devotion and pleaſure of the Beaſt; and therefore the Spirit crowneth not his heads, but his hornes, ſaying, *and upon his hornes ten diadems*. And concluding ſheweth (even by his head-attire) how far unlike this Dragons High-Prieſt of Rome was and ſhould be to the Lords High-Prieſt of Jeruſalem, who (inſtead of having his head-attire emblemiſhed with *holineſſe to the Lord*, as had his ſervant *Aaron*) ſhould

hav

have his head-peece beſlubbered with names of blaſphemy, *and upon his heads names of blaſphemy*, whereof proofe is made in the ſixth verſe following.

VERS. 2.

And the Beaſt which I ſaw was like to a Leopard, and his feet as a Beare, and his mouth as the mouth of a Lion, and the Dragon gave him his owne force, and his throne, and great power.

AND foraſmuch as the Apoſtle ſore-ſaw that this Beaſt ſhould be a far greater adverſary, and a far longer perſecutor of the Church of God, then any of the Monarchies which did ariſe afore him; he ſhaped him an outſide anſwerable to his inward making, framing his parts of the moſt notable perſecuters that ever were; as concluding him for his extraordinary wickedneſſe *the odd fellow*, the totall ſum and very accompliſhment of all other.

And firſt for his preſumption, in extolling himſelfe above the Prince of the Covenant, deſouling his ſanctuary, deſolating his ſacrifice, burning his ſtatutes, and inforcing the humble and meek to the abnegation of the truth, by blood, fire, ſtrappadoes, and ſuch like exquiſite torments; the Spirit reſembleth him to his arch-type *Antiochus* deſcended from the Monarch of Greece, here (as in *Daniel*) deciphered by a Leopard, *And I ſaw the Beaſt like a Leopard.*

Secondly, in pride of life, in pomp and luxury, the Spirit equalleth him with the Monarch of *Perſia*, and likeneth his arrogant and voluptuous gate to her ten Kings, here (as in *Daniel*) deciphered by a Beare, *And his feet as of a Beare.*

Thirdly, the holy Ghoſt aſcribeth unto him the proud, prophane and curſed mouth of the Monarch of *Babylon*, in commanding the dwellers on earth (upon paine of fire and furnace) to adore his golden Idol, which he had dedicated with cornets, ſackbuts, pſalteries,

psalteries, dulcimers; which also the Spirit covereth (as *Daniel* doth) under the mask of a Lion, *And his mouth as the mouth of a Lion.*

And last of all, lest haply he should be least beholding unto his *Bella Nympha*, his deerest Lady and mistris of Rome, the holy Ghost saith, that the love of his Patroness the Dragon, was equall to the love of a father towards his son; for she made him heir apparent, and Lord of her Empire, subjecting all things to the feet of his censure, and confirming unto him her throne and Palace of Lateran, with all the demesnes and glory of Latium, as one of his own also noteth

——————— *Latiumque relinquit*
Christo, & Romuleam septem cum collibus urbem.

VERS. 3.

And I saw one of his heads as it were slaine to death, but the wound of his death was cured, and all the earth was in admiration after the Beast.

AND presently after this great Antichrist was risen, the Apostle foresaw such a wound given to one of his heads, that the Beast was in eminent danger to be stricken downe againe, and slaine in the very egge, for so much the Spirit noteth in saying, *And I saw one of his heads as it were slaine to death.* For the better opening of which wound, we must not onely remember the Beast hath seven heads, but we must also step a little forward, and crave the assistance of the seventeenth Chapter concerning the interpretation of the seven heads, which saith, that *the seven heads are seven hills, and they are also seven Kings*; discovering the true seat and situation of the City of Rome, where Antichrist should keep his Court and residence, by the *seven hills.*

And by the *seven Kings* the seven Monarchies; which from the beginning of the world to this day, have successively risen and reigned over the earth, of which

which ſeven, the Aſſyrian Monarchie was the firſt, and the Roman the ſixth, of both which and their pueſellows, is further revealed in the 17. Chapter following. Meane time we are here to obſerve, that as the holy Ghoſt doth therefore call his ſeven heads by the name of ſeven hils, becauſe the ſeat of Antichriſt ſhould be there, and not elſewhere placed and planted; ſo he nameth them alſo *ſeven Kings*, becauſe the power of Antichriſt ſhould be an extraordinary ſoveraignty, compounded of ſuch ſpirituall and temporall claims and juriſdictions, as ſhould be equivalent in preſumption and prophanation, to all the tranſgreſſions of the ſeven Monarchies, which from the beginning hitherunto, have blaſphemed God, and corrupted his world.

This foundation laid, doth ſhew, that this deadly wound given to one of his heads, which (as after appeareth) was the wound of a ſword, cannot be meant of any one of his heads after the firſt ſignification, as they are hills, but as they are Kings, and ſubject to the ſword: and ſo by conſequence intendeth, that one of his imperiall heads, and namely his faire *Adonis*, his minion, Lord and Maſter of Rome, of whom he had ſo lately received his breath and being, was ſo deadly wounded, as that the Beaſt himſelfe, thereby was in great danger of extinction. Thus having found the head, let us look unto the wound, that ſo we may the better diſcerne the great danger the Beaſt was in, delivered in theſe words, *as it were ſlaine to death.* This deadly wound was given and driven home to the head by the ſword and incurſion of the Weſt Gothes, under the leading of *Alaricus*, who in the nineteenth year of *Cæſar Honorius* (of whom the Beaſt ſome foure yeares before had received his life) entred Italy, and gave ſuch a deadly ſtroke unto his powerfull pate, that for very feare, the beaſt lockt himſelfe up in his den at *Ravenna*, while the enemy

ripe

ript up the ſtreets of his imperiall City, filling them with famine, fire and ſword; which night of woe, or rather beginning of her wofull night, made an ancient friend of hers, who in her youth did love her over-well, to bewaile and bind up her deadly wounded head, with an old Ballade, after the tune of the burning of *Troy*.

Quis cladem illius noctis, quis funera fando
Explicet aut poſſit lachrymis æquare labores?
Urbs antiqua ruit multos dominata per annos.

And having thus mortally wounded the head of the Beaſt (in the yeare of ſalvation 410. and 1157. years after *Romulus* had raiſed her walls with his brothers blood) proceeded to ſeize upon the reſt of his dignities, havocking and burning his chiefeſt honours, *Latium*, *Campania*, *Apulia*, *Lucania*, *Calabria*, where raging and deviſing how to extermine the power of the Empire for ever, and to ſpread his glory over all, was by ſudden death blotted out, leaving his purpoſe and his Army Royal to his wives brother *Ataulphus*, who in like raging haſt and fury returned to Rome, with an obſtinate intent and reſolution to obliterate the ancient name of Rome for ever, and to call her (in honour of his people) *Gothia*, or after his owne name *Ataulpha*; which counſell and purpoſe of his, had it beene effected, *Sir Antichriſt* with all his primacies and ſupremacies had bid us good night long ago; and all his gainfull enterludes of *Fides veſtra*, and *Ne deficiat fides tua*, and *Paſce oves*, and *Tibi dabo claves*, and *Quorum remiſeritis*, with all his peſtilent painted traine of ſucceſſion, had been daſht in repeating, before ever they had come on ſtage. But to the end this recovery might be the plague ſore of the earth, his deadly wound was healed, as the Spirit ſaith, *But the wound of his death was cured.* For by the pleaſing prayers and ſubtile interceſſions of the Emperours ſiſter *Placidia*, whoſe beauty

ty and body was espoused to *Ataulphus*, for such a time his fury was averted, and his designe dissolved, and himselfe not onely content at her amorous mediation to grant the City of Rome pardon for her name, but also to leave her eclipsed and dying honour, with all her Italy, to her stupified *Honorius*, who for feare was crept into his earth at *Ravenna*; and taking his Spouse *Placidia* with such dower as himselfe lifted, departed Italy, and pitched his Tabernacle in *France*. then one of the chiefest Provinces of the West Empire. And to this Plaister the Spirit pointeth, in saying, *But the wound of his death was cured.*

And the holy Ghost foreseing the greatnesse of the Beasts power to come, which was yet but like unto his sin; and how that Satan his creator, who had formed him after the image and perfection of his owne wickednesse, should afford him such letters commendatory to all the world, which naturally loveth wicked inventions, that the primacie of his Church and supremacie of his person should overspread all, and obtaine the praise of the earth, concludeth of him in this manner, *And all the earth was in admiration of the Beast.*

VERS. 4.

And they adored the Dragon which gave power to the Beast; and they adored the Beast, saying, Who is like unto the Beast, or who may war with him?

AND the children of misbeliefe ascribed to the Dragon inhibited honours, decking his heathenish Christianisme with names of holy, and most holy, titles due to God alone; and they adored his execrable inventions and doctrines of divels, worshipping and divifying his uncircumcised train of Cæsars, who had granted unto Antichrist such power incomparable, and uncontrollable jurisdiction, which the Spirit anatomizeth in these words, *And they adored the Dragon which gave power to the Beast.* And

And as in evill there is no meane, ſo theſe children of unbelieſe went on, and beſtowed like titles and magnifications upon this baſe and vile Antichriſt, who as the Prophet long agoe foretold us, by policie
Dan. 8. ſhould proſper, and by peace deſtroy many, and ſtrike his adorers with ſuch a ſpirituall drunkenneſſe, that they ſhould not onely hang their gold, but their faith alſo upon him, and verily beleeve that this vile and deſpicable Antichriſt, Delegate to *Romulus*, and Deputie to *Cæſar*, was Vicar to the Lamb, and ſucceſſor to *Peter*. And thus rejoycing over the errour of their owne fantaſie, ſhould with *Pigmalion* admire and dote upon the idol of their owne carving, and falling downe ſhould adore and crie with that drunken King, *Great art thou, O Bell, and in thee is no deceit*: which occaſioneth the Spirit (in deteſtation of their madneſſe) to diſcloſe their ſhame, ſaying, *And they adored the Beaſt, and ſaid, who is like unto the Beaſt, or who may war with him?*

VERS. 5.

And there was given to it a mouth, ſpeaking great things and blaſphemies, and power was given to it to worke fourty two moneths.

AND as the Dragon did bequeath unto Antichriſt, his throne and his power in ſo large and ample manner, that his prieſtly key was in cutting and killing, ſo like the Dragons ſword, that he that is wiſe, may eaſily perceive, one craftſman made them both: ſo Satan the Maſter and ſeducer of them both, endowed his Antichriſt with mouth and lips ſo like his own, that whoſo hears him open, may truly ſay, *Quam ſimiles habent labra lactucas*, like lips like lettice; at which the Spirit pointeth in ſaying, *And there was given to it a mouth*; and proveth it by an argument
Dan. 7. drawne from the fruit of his lips, *ſpeaking great things and blaſphemies*. Whereof the Prophet *Daniel* alſo im-

inditeth him, foretelling that he ſhould open his execrable mouth, and ſpeake words againſt the moſt High; of which preſumptuous and blaſphemous magniloqnence, the holy Ghoſt arraigneth him more particularly in the verſe following.

And the Prophet alſo further reporteth, that *times and laws, and great power ſhould be given into his hand, for a time and times, and the dividing of a time*; butting and bounding his tyrannous reigne and government within the ſelf-ſame circle and period, as here the Spirit doth, by another like propheticall conſtruction, ſaying, *And power was given unto it to worke forty two moneths.* Dan. 7.

VERS. 6.

And he opened his mouth unto blaſphemie againſt God, to blaſpheme his name and Tabernacle, and thoſe which dwell in heaven.

IN diſcovering the blaſphemous mouth of Antichriſt, the holy Ghoſt doth firſt and principally challenge him for preſuming to lay hand upon his divine and ſpirituall ſword and to weare the name and title of Vicar to the Lamb, which title, name and honour, is onely due to the Spirit of the Lamb, the onely moderator, comforter, & commander of all the Lambs affaires and forces in heaven and in earth: and of this principall blaſphemy the Apoſtle condemneth him, in ſaying, *And he opened his mouth unto blaſphemy againſt God.*

Next, the Lord challengeth him for preſuming to blaſpheme the word of God, ſuperadvancing his whoriſh Church above the divine eternall teſtimony, in and by which the Son of God is named and knowne; which contumely offered to his moſt holy word, the Lord accounteth as done to himſelfe and his moſt holy name; for ſo the holy Ghoſt ſpeaking of that Lord that is faithfull and true, who with juſtice judgeth

geth and ſigheth, ſaith, that *he was cloathed with a garment ſprinkled with blood, and his name is called, The Word of God.* The pourtraicture of which divine and eſſentiall word, is the ingraven Scripture of his moſt holy and written word, and of this blaſphemy the Spirit inditeth him in theſe words, *To blaſpheme his name.* Leſſe marvell then, if like a raging flood, down bearing all before him, and overflowing all banks of obedience towards God, he dare exteall his curſed head above all that is called or named God, that is to ſay, all magiſtracie, authority and power ſecular, which by Gods owne ordinance and commandement, is the onely true, lively and immediate repreſentation of his owne perſon, juſtice and government here on earth, in and over all temporall cauſes and perſons, as well Eccleſiaſticall as civill, of which high treaſon one Apoſtle alſo convinceth him, 2 Theſſ. 2.

No marvell then, if thus daring to blaſpheme the Lord of the houſe and his annointed Deputies, he dare blaſpheme the houſe of God, wherein his name is honoured, curſing, reviling, and reputing it a houſe of ſchiſmatiques, heretiques, excommunicates; which blaſphemous and undeſerved wrong, the holy Ghoſt layeth to his charge, in theſe words, *and his tabernacle.*

And laſt of all, to ſhew that there is neither end nor meaſure in his black, preſumptuous and blaſphemous mouth, the Spirit further chargeth him with blaſpheming the Saints and ſervants of God deceaſed, curſing, reviling and condemning their doctrine, and yet bleſſing, adoring and erecting their ſhadowes, ſepulchers, and ſhrines, for mediators, interceſſors, and reconciliators betweene God and the ſinner; like their curſed fore elders the Iſraelites, who boaſted in the deſcent of their Father *Abraham*, and yet blaſphemed the faith of *Abraham* their Father, of which blaſphemous and indicible contumely againſt the Son of God, and his moſt holy Spirit, the Apoſtle con-

condemneth him, saying, *And those that dwell in heaven.*

VERS. 7.

And it was given unto him to make battel with the Saints, and to overcome them; and power was given him upon every people, tribe, tongue, and Nation.

AND as after lightning followeth thunder, so after Antichrists blasphemy followeth his persecution, as the Spirit testifieth, saying, *And it was given him to bid battel to the Saints*; which the Prophet *Daniel* by way of exposition also plainly setteth forth, saying, *That he should murther and consume the Saints and servants of the most High, and with the cursed Philistims should make his festivalls of Samsons afflictions.*

And in further amplification of this his carnificious fury, the Spirit setteth forth the largeness of his charter and commission, by an excessive loquution, foretelling us that it should be so large and generall, that the fire of his prophane and sycophanticall keys should take hold upon every nation and tribe; as if we please to cast an eye upon the time past, and confer what he had, with what he hath, we shall easily discerne the meaning of the holy Ghost in these words, *And power was given him upon every tribe, people, tongue, and nation.*

VERS. 8.

And all that inhabit the earth adored it, whose names be not written in the booke of life, of the Lamb which was slain from the beginning of the world.

THE holy Ghost having in the former part of this Chapter discovered the birth, place, person, power, blasphemie and persecution of Antichrist, descendeth now to the description of his creatures and devotaries, foretelling us that they should be such onely (for unto such onely the particle *all* is here re-

ſtrained) as have their portion and intereſt in this life, whoſe piety, heaven, hope and glory is here, and not elſewhere; which kind of out and overcaſt Chriſtians, the Spirit deſcribeth by a periphraſis moſt proper to their naturall and inbred diſpoſition, ſaying, they are *thoſe that inhabite the earth*; therein diſcovering them as by a difference diviſive from ſuch as are the Lords pilgrims and ſtrangers on earth, having here no permanent abode or place of reſt, but ſeeking the things which are above, attend with patience the revelation of a life and City to come, not made with hands, where their Lord and their Redeemer liveth.

And the Spirit proceeding ſheweth further, the ſupreme hidden, and unperceivable reaſon why the adorers of Antichriſt thus defiled the ornaments of their calling, and why they loved lyes more then truth, the Beaſts penance, more then Gods repentance, the Beaſts beliefe, more then faith towards God; the Beaſts miſerable merits, more then the fruits of the Spirit, hatred of ſin and love of God, becauſe (as holy *David* ſaith) *they were not found in the Lords record, nor written with the righteous:* for ſo much the Spirit unfoldeth, ſaying, *whoſe names be not written in the Booke of life, of the Lamb which was ſlaine from the beginning of the world.*

VERS. 9.

If any man have an eare, let him heare.

TH'Apoſtle having ſufficiently deciphered the nature and carriage of Antichriſt and his creatures, commeth now to diſcover his reward and judgment, which howſoever it tarry little or long, is of neceſſity the reward of ſinne. But before the Spirit draweth out his ſword, it pleaſeth him in his accuſtomed mercy, to awake his Church and her enemies, and to move them to a feare and reverent attention, by a generall ſum-

ſummons, proclaiming, *If any man have an eare, let him heare.*

VERS. 10.

He that ſhall lead into captivity, goeth into captivity: and he that ſhall kill with the ſword, muſt be killed with the ſword: here is the patience and the faith of the Saints.

THe holy Ghoſt in this verſe calleth Antichriſt to the Barre, and ſets him before the world, for the very *hee*, on whom the wrath of God and his heavy diſpleaſure is to be executed. For he, who under colour and pretence of weeding out and rooting up of heretiques, hath brought into the Church, captivity, inquiſitions, tortures and torments, to the horrible murther and ſlaughter of the Saints, when in ſuch caſes (notwithſtanding) he had neither precept nor example in the life of the Lamb, or his Apoſtles ſo to doe; *hee*, even hee, ſaith the Lord, is that party, againſt whom this juſt judgement of taliation is laid up in ſtore to be executed upon him in that day, when the Lord ſhall bring againe the captivity of his Church, which for their ſins, he hath given up to the ſword and fury of the Beaſt, untill ſhe have borne the burthen of her ſhame, and (as the Prophet ſaith) renewed her beauty by her ſorrows, and her glory by her perſecutions, and then ſhall be fullfilled that which was ſpoken by the Prophet, *Wo to thee that ſpoyledſt, and waſt not ſpoyled: and didſt deale wickedly, when they did not wickedly againſt thee: for when thou ſhalt ceaſe to ſpoyle, thou ſhalt be ſpoyled; and when thy ſin is ended, thou ſhalt be rewarded*; as here alſo the Spirit denounceth, conteſting that God ſhall ſcourge him with his owne inventions, and repay him home in his owne coine, ſaying, *He that ſhall lead into captivity, ſhall goe into captivity, and he that ſhall kill, ſhall be killed.* Ezek. 39. Iſa. 33.

And in conſolation of the Spouſe, concludeth, that howſoever Antichriſt and his Delegates fooliſhly

thought, by afflicting the Church, to deſtroy the Church, yet in her afflictions, conſiſteth the very ſtrength and approbation of her children; for by the things they ſuffer, they learne obedience, and through patience their faith is conſecrated, by the which they are perfected and made inheritable of the promiſe of God: all which mercy and favour is commended unto them under the hand and ſeale of afflictions, by which, their mad and drunken adverſaries thought to conſume them, and like fools did not conſider, that as the workman doth ſquare the ſtone by ſtrokes, and as the Snake doth caſt his old skinne by paſſing through ſharpe ſtones, ſo the Lord doth renew his Spouſe by ſtripes, and bruſheth off her old affections, by paſſing her through the aſperitie of tribulation; which holy and hidden conſideration, cauſeth the Spirit to honour the ſufferings of the Saints ſo highly, as to aſcribe unto them the chiefeſt ſtayes and ſupportations of their precious hope and calling, namely, *patience* and *faith*, ſaying, *Here is the patience and faith of the Saints.*

VERS. 11.

And I ſaw another Beaſt comming up from the earth, and he had two hornes like the Lamb, but he ſpake like the Dragon.

THe holy Ghoſt in the verſe foregoing, having pronounced ſentence of death againſt Antichriſt, before he comes to the execution thereof, deſcendeth to the arraignment and condemnation of his Clergie, that ſo they may be carted to the valley of *Hinnom* both together, whom the Lord here figureth under the name of the Beaſt, ſaying, *And I ſaw another Beaſt*; comprehending under the ſingular number of *one Beaſt*, by a manner of ſpeech common to the holy Scriptures, the whole corporation and univerſity of falſe and lying teachers, who from the firſt Eremite, Hypocrite,

Hypocrite, Father, Priest, Monk, Fryer, to the last trumping and vagabond Iesuite, have avouched the honour and adoration of Antichrist. And is most aptly deciphered by their earthly, sensuall, and divelish minds, in pointing to their countrey and place of extraction, whence and where such weeds doe grow, saying, *comming up from the earth.* And commendeth their making and acquaintance to us, by two exquisite tokens, the one their person, the other their doctrine. Touching their shape and person, the Spirit saith, that it was in robe and exteriour appearance, the very face and countenance of the Lamb, deckt and garnished with his owne two hornes, to wit, the Law and the Gospel, wherewith the Lamb doth save and kill; for so the Spirit saith, *And he had two hornes like the Lamb.*

But as concerning the use and force of the hornes, the Spirit saith, they were therein so contrary to the Lamb, that when they did open, either to teach the Law or preach the Gospel, they spake and taught like the Dragons Doctours, and like the Priests of Jupiter, teaching and preaching unto the children of the world, that they ought to worship the God of heaven, as the Dragons Priests had taught their fathers to worship the Gods of the heathen. Which detestable prophanation of the worship of God, and preposterous adoration of his name, the Spirit detesteth, in saying, *But he spake like the Dragon.*

VERS. 12.

And all the power of the first Beast he did in his sight, and he made the earth and the inhabitants therein to adore the first Beast, whose wound of death was cured.

BY the power of the first Beast, is meant the purpose and plot of the Dragon, for the upholding and establishment of their false and godlesse religion, to the prophanation and extinction of the true wor-

ſhip and ſervice of God, which foraſmuch as he could not effect by force and open enmitie, I meane by the bloody perſecutions of his prophane and Ethnick Cæſars, he did deviſe to put a new ſtring to his old bow, and to work it out by fraud and falſhood of friends, and thereupon perſwaded his Ethnick Cæſars, that in policie it was the beſt to play Chriſtians, foraſmuch as the world was now ſo given, as *Jupiter* with all his idols muſt needs give place to Chriſt, becauſe moſt voices went that way.

And the better to bring the myſtery of iniquity to paſſe, he cauſed his new chriſtened Cæſars to ſet up a race of ſycophanticall, high, and princely Prieſts, who under colour of proctering the affairs of the Lamb, ſhould cunningly clap *Jupiters* coat upon the Lambs back, and beſtow all the ceremonies and ritualls of *Jupiter* and his idolls upon Chriſt; that ſo, by turning *Jupiters* worſhip into Chriſtianiſme, he might turne the worſhip of God into Paganiſme and idolatry, and that ſo, he might at the leaſt, prophane and deſolate the true worſhip of the true God, whoſe Majeſty and truth of deitie, they could no way blemiſh.

And for the better ſucceſſe in this their project, ſhould cauſe to be erected throughout all Kingdomes and Nations, certaine covents and ſwarmes of falſe, ungodly and proſtituted Clerks, who by avouching and maintaining againſt all commers, that Antichriſts name is *Simon Peter*; and that the ſupremacie his Cæſars and his Kings gave him, is the very keys of heaven and hell, which the Lamb committed to the diſpenſation of his Saints and ſervants: and that the throne and ſeat of wickedneſſe, is *Peters* Chaire and Sea Apoſtolique; and that the execrable forme of *Jupiters* worſhip, wherein his Lords and Cæſars delighted, is the very true worſhip and ſervice of God, which the Lamb and his Apoſtles delivered.

And by theſe miſts, legerdemains, and new editi-

ons

ons of old idolatry, ſhould eſtabliſh in the ſight of Antichriſt, the ſelfe-ſame prophanation, and devout impiety, which his Anteceſſors the Cæſars ſo ardently embraced; for ſo much the Spirit rippeth up, in ſaying, *And all the power of the firſt Beaſt he did in the ſight of Antichriſt:* and thereby ſo ſtrongly deluded and ſeduced the children of diſobedience (moſt properly here, as elſewhere, deſcribed by the name of *the earth and the inhabitants therein*) that they loathed the Sacrifices of the God of heaven, and refuſed to worſhip, as the Lord commanded, and choſe rather (as the Spirit ſaith) to adore the firſt Beaſt, that is to ſay, to worſhip the God of their fathers, as the Dragon commanded them, juſt after the preſcription of his Cæſars, and manner of the heathen.

And that we may the better diſcerne, from whom thoſe Proctors of Don Antichriſt borrowed this their abominable Church ſervice, the Spirit remembreth the repaired wound of their maſters creditors pate, mentioned in the third verſe, *Whoſe wound of death was cured.*

VERS. 13.

And he did many ſignes, ſo that he made fire to come downe from heaven to the earth, in the ſight of men.

THe holy Ghoſt having arraigned and condemned the Clergy of Antichriſt, touching their doctrine, proceedeth further to detect their abomination and forgery, in ſeeking to confirme their falſe doctrine by lying ſignes and works of wonder; condemning therein, firſt their vanity; ſecondly their preſumption. For as nothing can be more vaine and ungodly, then to ſeeke by lying ſignes and wonders to confirme the doctrine of the Lamb and his ſervants, which is all ſufficiently eſtabliſhed by their owne magnificent and divine miracles, unto which the Church of God upon her allegiance is enjoyned

to

to subscribe: so nothing can be more presumptious and wicked, then to attempt by signes and wonders the confirmation of any other doctrine then that which the Lamb and his two witnesses have sealed and delivered unto us, according to the stature of God, Deut. 13.

And though their signes were many, as the Spirit reporteth, saying, *And he did many signes*; yet were they but forgeries and lies, not wrought in truth and dignity, but in falshood and fallacy, as our Lord himselfe and his servant *Paul* foretold us, *Mat.* 24. 2 *Thess.* 2. In which regard the holy Ghost, squaring the miracles of these exorcists after the rule of their doctrine, which was in shew the Lambs, but in truth the divels; calleth also their lying signes, heavenly fires, saying, *So that he made fire to come downe from heaven to the earth, in the sight of men:* not that they were in deed and in truth so, but that they seemed so to be, in the eyes of men, because they were wrought by these vagabond exorcists, under a pretended and colourable imitation of the name of the Lord Jesus, who of all heavenly powers and fires is the true Lord and soveraigne commander; so these Clerks of Antichrist must be suitable in their wickednesse, that as their doctrine was opposite to the truth of Christ, so their wonders might contrary the power of Christ, by a colourable imitation of the miracles of Christ, and might be a true and perfect depravation of the same.

VERS. 14.

And he seduced the inhabitants on the earth, through the signes which were given him to doe in the sight of the Beast, saying unto them that dwell on the earth, that they should make the image of the Beast which had the stroke of the sword and liveth.

AND the Spirit further disclosing the happy successe of these unhappy brokers and slaves of Antichrist

tichriſt touching their miſts and miracles, foretelleth us, that as the firſt *Elias*, by the miracles of heavenly fire, did induce and draw the good unto the feare of God, ſo theſe impoſters of Antichriſt, by the lure of their falſe and lying fires, ſhould ſeduce and draw all dung-hill and earthly minded men from the feare of God, in ſuch ſure and devoted ſort, as that they ſhould perſwade them to make the picture and image of the Beaſts Religion, and to embrace and erect ſuch a Chriſtianiſme, as ſhould in all points counterfeit and repreſent the Paganiſme of the Dragon; attiring and decking *Jupiters* prophanation with the holy and honourable names of God, Jeſus, Spirit, Scriptures, Church, Sacraments, Saints, *&c.* like excellent Comedians who deck themſelves with Crownes, Scepters, Purples, and repreſentations of Kings, when as indeed they are but the idleſt and baſeſt of the people. And as the Lord commanded his ſervant *Moſes* to erect ſuch a tabernacle of witneſſe here on earth, as ſhould be in all points after the idea, modell and platforme of that divine and eternall Tabernacle which he ſaw in the mount: ſo Antichriſt (Lord of miſrule) commanded his propudious Clergie to cauſe all people, nations and Kingdomes, to ſet up ſuch a Chriſtianity as ſhould in all points anſwer the idea, modell and platforme of that prophane and execrable heatheniſme wherewith he ſaw the Gentiles enamoured; and hereby ſo ſtrongly ſeduced the inhabitants on earth, that they verily thought the *myſtery of iniquity* to be *pure* and *undefiled chriſtianity*, and that the *abomination of deſolation*, foreſpoken by *Daniel* the Prophet, is the only true, ancient, Catholique and *Apoſtolique religion*; teaching them that periſh by conſenting unto lies, that they ought to worſhip *God* as the Gentiles did worſhip *Jupiter*; perſwading them that as the Gentiles had their *Aræ*, ſo Chriſtians muſt have their *Altars*; and as the heathen had their

bloody

bloody Sacrifices, ſo Chriſtians muſt have their *unbloody ſacrifices*, and offer bread and wine to God, as the heathen did to *Ceres* and *Bacchus*; and as the Pagans had their *Pontifex maximus*, ſo Chriſtians muſt have their *Pope*; and as Ethnicks had their *Sacerdotes*, ſo muſt Chriſtians have their *Prieſts*; and as the Gentiles had their *Gods* and *Goddeſſes*, ſo muſt Chriſtians have their *he ſaints* and *ſhe ſaints*; and as the Dragon had his *Pantheon*, ſo Antichriſt muſt have his *All ſaints*; and as theheathen had their *idolls*, ſo Chriſtians muſt have their *images*; and as the Pagans did conſecrate their Temples to *idolls*, ſo Chriſtians muſt dedicate their Churches to *Saints*; and as the Ethnicks had their *ſupplications*, ſo Chriſtians muſt have their *proceſſions*; and as the Gentiles had their *Luſtrations*, ſo Chriſtians muſt have their *holy water*; and as the Dragon in his Church-ſervice had his *Cerei*, ſo Antichriſt in his Church-ſervice muſt have *Candles*; and as the Dragon had his *Acerra* or *Thuribles*, ſo Antichriſt muſt have his *Cenſors*; and as the Dragon had his *Novendiall ſacrifices*, ſo muſt Antichriſt have his Maſſes of *Requiem*; and as the Dragon had his *Hecatombes*, ſo Antichriſt muſt have his *Trentals*; and as the Dragon had his *Colledges Sodalium* and *Arvalium fratrum*, ſo muſt Antichriſt have his *Cloiſters of Monks and Friers*; and as the Dragon had his *Veſtals*, ſo Antichriſt muſt have his *Nunns* and *Sanctimonials*; and as the Dragon did celebrate the *birth dayes* of his *Cæſars*, ſo Antichriſt muſt ſolemnize the *nativity of his Saints*; and as the Dragon had his *Annals*, ſo muſt Antichriſt have his *Legends*; and as the Dragon had his *ſecularia Spectacula*, ſo Antichriſt muſt have his *Jubilees*; and as the Dragon had his *Bacchanals*, ſo Antichriſt muſt have his *Carnivals*; and as the Dragon had his *Lupanaries*, ſo muſt Antichriſt have his *Stewes*; and as the Dragon had his *inchanters*, ſo Antichriſt muſt have his *Exorciſts*; and as the Dragon had his *Aſyla*, ſo Antichriſt muſt have his *Sanctuaries*; and as the Dragon had

had his *Exequies* and *Parentals*, ſo Antichriſt muſt have his *Dirigeſ* and his *de profundis*; and as the Dragon had his *comitia centuriata*, ſo Antichriſt muſt have his *Councels œcumenicall*; and as the Beaſt had his *comitia curiata*, ſo Antichriſt muſt have his *Councells Provinciall*; and as the Dragon did *diviſie his Cæſars*, ſo muſt Antichriſt *Canonize his Saints*; and as the Dragon enacted *civil lawes*, ſo Antichriſt muſt enact *canon lawes*; and as the Dragon had his *imperiall Reſcripts*, ſo Antichriſt muſt have his *Decretal Epiſtles*; and as the Dragon had his *Tribunitiall interceſſions*, ſo Antichriſt muſt have his *uncontrollable interdictions*; and as the Dragon had and uſed his *Proſcriptions*, ſo Antichriſt muſt have and uſe his *excommunications*; and as that Beaſt commanded his heathen to pleaſe their goddeſſe *Iuno* with *Cane vota libens*, ſo this Beaſt commanded Chriſtians to pleaſe their God with *vowes*; and as the Dragon had his *Triceps Hecate*, ſo Antichriſt muſt have his *Triple Tiara*, to ſignifie his triple pretended juriſdiction; and as the Dragon had his *Hexaphoron*, ſo muſt Antichriſt be *carried up and downe*; briefly, as the Dragons Prieſts did teach the heathen to worſhip *Iupiter* as *God*, ſo Antichriſts Clergy muſt teach their Chriſtians to worſhip *God* as *Iupiter*; and look what *forme* of religion, what *manner* of life the *Dragon* led, the ſame muſt *Antichriſt* in his perſon parallel and maintaine.

And to the end we may undoubtedly diſcern what and of whoſe image the Apoſtle ſpeaketh, the Spirit remembreth now the third time his recured wound, which here, ſpeaking more plainly out, he calleth *the ſtroke of a ſword*; not that it was the only ſtroke (for many ſwords did pierce the Dragon, as his had pierced many) but the firſt ſtroke of a ſword, which from the beginning and riſing of the Dragons Empire and regiment by Cæſars, did remeaſure the fury of the ſword upon his own head and chair of ſtate, as the Spirit noteth ſaying, *which had the ſtroke of the ſword, and liveth.*

VERS.

VERS. 15.

And it was given to him to give spirit to the image of the Beast, and that the image of the Beast should speake, and should make that whosoever honoured not the image of the Beast be slaine.

AND such art and perswasible power was given to those inchanters and apostates of Antichrist, that they infused such a quickning spirit, such a life, giving animation into the Ethnick dead and desolate image of the Dragons religion, by guilding it over with the reverend, divine and honorable names of God omnipotent, Christ Jesus the righteous, his holy Spirit, his precious blood, his sacred word, his blessed Sacraments, &c. that they easily perswaded the blear-eyed world to think and beleeve, that the execrable forme and image of *Jupiters* abomination, commanded by the Dragon and his Cæsars, was the very true worship and service of God, commanded by the Lamb and his servants; and that the picture of *Jupiter Olympius*, which their Lord *Epiphanes* had set up and placed in *Sanctum Sanctorum*, was the very Ark, and propitiatory of God, set up and erected by *Moses* his servant; and their abominable mysticall Masse, the Sacrificeof an unbloody Messias, made of bread of their owne baking (which the Patriarks, Prophers and Apostles never heard nor dreamed of) is a Sacrifice not Eucharisticall, but propitiatory, and so all-sufficient for the atonement and reconciliation of God unto the sinner, as if it were figured and sealed in the precious blood of the Lord of the Covenant; and that the horrible prophane and detestable supper of *Thyestes*, is the very true, holy and comfortable commemoration of the Lords love in giving his life for the children of the Church, and their thankfull communion and celebration of the same.

And by these and such like inchantments, these Pro-

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ctors of Antichriſt ſo baſſled and blinded the Princes and Protectors of their ſynagogues, that they inzeal'd them to authorize and erect inquiſitions, executions, and torments againſt all ſuch as refuſe to honour and adore the idol-ſervice and deſolation of their *Antiochus*; and that all ſuch as doe but mutter againſt the magnificence of their Church and her worſhip, which all the world adoreth, ſhould be accounted as *Infoelix Lolium*, weeds, Lollards, Heretiques, excommunicates, and ſonnes of death, to the admirable confirmation of the Spirits prediction in this place, ſaying, that *it was given to him to give ſuch ſpirit to the image of the Beaſt, that the image of the beaſt ſhould ſpeake, and make that whoſoever honoured not the image of the beaſt, be ſlaine.*

VERS. 16.

And he ſhould make all little and great, rich and poore, free and bond, to have a Character in their right hand, or on their fore-heads.

AND the power of theſe proſtibulous Clerks was ſo catholique and univerſall, that they cauſed all Kingdomes and Nations (figured here by a numeration of their eſtates, conditions and callings, *little, great, rich, poore, bond, free*) to confederate and unite themſelves by a reſolute and determinate purpoſe of believing and living after the laws and preſcriptions of Antichriſt; which league of voluntary and reſolute ſubjection, the Spirit calleth *the character of the beaſt*: for as unity and love in truth, and a reſolved purpoſe to live after the Commandements of God, is the Character and cognizance of the Lamb: ſo unity, conſpiration and banding againſt the truth, with reſolution to live after the traditions of Antichriſt, is the creſt and character of the Beaſt. Which profeſſion of obedience was ſo ſtudiouſly embraced,

and

and with ſuch joy received of all the clients and creatures of Antichriſt, that the Spirit ſaith, they did no leſſe pride themſelves in their errors and abominations, then in the wearing of their bracelets and abillements, delivering it in manner of ſpeech uſuall with holy Scripture, when it intendeth to expreſſe an ardent and hearty affection approved both by word and action, by practiſe and profeſſion, as *Deut.* 6. 8. and 11. 18. where the holy Ghoſt uſeth the ſelfe ſame phraſe, *in their right hand, or on their foreheads.*

VERS. 17.

And that no man may buy or ſell but he that hath the character or the name of the Beaſt, or the number of his name.

AND in further proofe that Antichriſt and his apoſtaticall Clergy ſhould drive the Nayle of their impiety home to the very head, the Spirit ſaith, that by them and meanes of their authority, it ſhould be enacted, that none ſhould trade or live (for ſo much the inhibition of buying and ſelling doth inferre) but ſuch as acknowledge and adore the prerogative royall, religion and diſcipline of the Beaſt and his holy Catholique Church (for ſo by a figurative kind of blaſphemy ſhe muſt be called) as is confirmed by Antichriſt himſelfe, then named *Martin* the fift, in his Bull directed to the inquiſitors of heretically pravity (for ſo it pleaſeth him to terme the profeſſion of the truth) *Nec domicilia habeant, nec larem foveant, nec contractus ineant, nec negotiationes & mercaturas exerceant, nec humanitatis ſolatia cum Chriſti fidelibus habeant*, &c. All which their domineering, rage or madneſſe, the holy Ghoſt by way of previſion moſt admirably epitomizeth in theſe words, *And that no man may buy or ſell* (no one excepted out of the King of Babylons decree) ſave thoſe onely that carry his ſigning and fleſh-mark in their hands or hearts, as Beaſts doe in

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their sells, meaning such as under or above boord, privately or in publique, are obstinately and resolutely devoted to live and dye as the Beast commandeth; which the Spirit unfoldeth in saying, *But he that hath the Character*, or are otherwise allied as it were by way of cognomination unto Antichrist or his Church Catholique, and are hereafter cleped Papists or Catholiques, revealed in these words, *Or the name of the Beast*; or last of all, are found to adore within the very verge or lists of his reigne and Empire Pontificiall, here butted and bounded within the circle and comprehension of these words, *Or the number of his name*, of which more at large in the verse following.

VERS. 18.

Here is wisdome; he that hath understanding, let him count the number of the Beast, for it is the number of a man, and his number is six hundred sixty six.

THe holy Ghost intending to reveale in this verse, the secret councell and purpose of God, concerning the period and finall end of Antichrist and his Church-dominion, prepareth his Reader to attention by a little short Preface, intimating that it is the discovery of a mystery and point of high understanding, saying, *Here is wisdome*; wherein lest we should overrashly judge (as many have done) the Spirit maketh choice of his auditors, and addeth for a bar, not he that will, but he that can, and hath understanding, let him audite and count the number of the Beast; *He that hath understanding, let him count the number of the Beast*; whom lest we should imagine to be a spirit or other creature of strange shape (as some have vainly phantasied) the Spirit calleth him *a man*, saying, *For it is the number of a man*, comprehending by a Synecdoche under the word *Man*, a successive state and Kingdome of men, after the speaking and stile

of the Prophets: for ſo the Lord informed his ſervant *Moſes* to ſpeake, *Let my ſonne goe*, that is, let my People of Iſrael depart; and ſo in *Daniel*, under the forme and name of foure ſingular Beaſts, are deſigned foure ſeverall Monarchies, moſt of them containing a long ſucceſſion of many Monarchs, *The Ramme which thou ſaweſt are the Kings of the Medes and Perſians*: after which manner of ſpeaking, the Spirit ſpeaketh alſo in this place, and under the name of *a man*, preſenteth unto us the whole race and ſucceſſion of men of ſinne, whoſe totall ſumme is one Antichriſt, the bounds and limits of whoſe dominion and tyranny, the holy Ghoſt impaleth within the circuit of a certaine ſure prefixed period and determinate number of yeares, ſaying, *And the number of him is ſix hundred ſixty ſix*. Wherein many, as well ancient as late writers (as in the reſt) have vainly imagined, that Antichriſt is one ſingular perſon, which muſt ſuddenly ſtart up, and after three civill yeares and a halfe depart againe; and that he muſt bee by birth a Iew, and of the Tribe of *Dan*, when notwithſtanding thoſe curſed Scatterbags have neither Tribe nor ſhadow of Tribe left amongſt them; and that he muſt reigne in Ieruſalem, of which Citie and Temple, there is not any one ſtone left upon another; and that he muſt kill *Enoch* and *Elias*, who are to appeare about the Kalends of Greece; with divers other ſuch legendary phantaſies, never meant nor ſent from God: ſo in this point alſo concerning the number of Antichriſt, they have given up an account ſo far from the audite of truth, as nothing can be more. And as men that thought it worth the labour to find a knot in a ruſh, ſo by a conceited framing and anagramming of letters, they have endeavoured to find out ſuch a name, as by characters might expreſs the number 666; and withall might ſomething ſquare either with the name, nature, blaſphemie or reſidence of

Exod. 4.
Dan. 7.
Dan. 8.

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the Bishops of Rome, as λατεῖνος, τεῖταν ἄρνυμε for ἄρνυμαι, λαμπετις ἑλληνικα ιταλικα, μαιμετες, ἄρτεμος, *Remiith Adonikam, filius perditionis, &c.* whereunto also may be added the conjectures of *John Wickliffe, John Bale, Francis Junius*, men otherwise of good and worthy memory in the Church of God; as also the conjectures of others as worthy and honourable as they, that have referred the number of 666. to the time of Antichrists revealing and yeare of rising, when notwithstanding it is a strange voyce, and not knowne to the eares of the Scriptures, for the word *number* to be used for the beginning and rising of any terme of time limited and predicted by the Prophets, but onely for the end, period, and determination thereof.

But if it were lawfull to smile in so grave an inquisition, amongst all phantasticall charmes and cabalisticall conjectures upon this word *number*, there is none more ridiculous then that which most pleaseth our Rhetoricall Rhemists, who by a rare supputation of characters, have as roundly found out the Beasts number, as the Sodomites did the doors of *Lot*, in the name *Luderus*, which in the Almain tongue is the name of *Luther*: and although we are sure, they cannot so much as think upon the poor Frier *Luther*, but for very feare they stinke all the world over; yet this device so tickleth the Clergy of Antichrist, that they pretend to laugh for joy. But as for their prefixed time of three naturall or civill yeares and a halfe (which they allot to the reigne and rage of their Antichrist) it doth so unevenly square with *Luther* or Lutherans continuance, that these miserable Sardonians are faine to eat their word, and to endure the foolish world to laugh at them, whiles as dying they faine would seem to laugh at it. But to leave these cursed leaders of the cursed blind, and returne againe to those that have thought to calculate and

find out the myſtery of Antichriſts number *666* in a word, at a word we ſay they are deceived and erre, not knowing the power and conſtruction of the Scripture.

For firſt, by the word *name*, delivered in the former verſe, in theſe words, *Or the number of his name*, is meant the very exiſtence and perſon of the man of ſin, by a propriety of ſpeech common to holy Scriptures, as *Acts* 1. 15. *Apoc.* 3. 4. & 11. 13. where (by an Hebraiſme) *names* ſignifie *men*, and are converted with the parties and perſons themſelves, as the name of God in holy Scripture is often taken for God himſelfe: and therefore as in the former verſe, the Scripture calleth it *the number of his name*, ſo in this verſe, he calleth it *the number of a man*, underſtanding by *a man* (as is aforeſaid) the totall ſum of that ſucceſſion of beaſtly men, which make and conſtitute the exiſtence and perſon of one Antichriſt: and by the word *number*, is meant the fatall end and finall determination of their reigne and government: for ſo the finger of God ſpeaketh to *Belſhazzar*, *God hath numbred thy Kingdome*, that is, God hath ended and finiſhed the dayes of thy Kingdome: ſo that *the number of his name*, or *the number of the man*, is nothing elſe but the period and finall determination of the uſurped tyranny and domination of Antichriſt; which the Lamb, the Lord and preſerver of Iſrael, for the glory of his name, conſolation of his Church, and confuſion of her foes, with a mighty and outſtretched arme ſhall bring to paſſe in the yeare which ſhall be *666*.

For foraſmuch as the egge of Antichriſtianiſm was laid in the dayes of *Innocent* the firſt, ſucceſſor to *Anaſtaſius* the firſt alſo of that name, in the yeare of ſalvation 406. as is before declared; and that by expreſſe commiſſion, there was furthermore granted to the Beaſt, his heirs and ſucceſſors 1260. years, for

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the hatching, ſoſtering and perfecting this child of perdition and myſtery of iniquity, which being added to 406. by rule of true audite muſt needs verifie this admirable judgement, which the Spirit of God hath here denounced and determined to make good upon him in the yeare which ſhall be 1666. In which account and diſcovery of his end, the holy Ghoſt of purpoſe leaveth out the millenary number, as not onely knowne perfect and immutable (for that theſe vile and evill dayes ſhall not exceed more thouſands then one) but as reſpecting alſo the common uſe of all Nations, as well Hebrews as Gentiles, who in their ſtiles (for brevitie ſake) do no leſſe often ſpeak and write by th'imperfect number, omitting the millenary, then after the perfect, adding the millenary, as *Munſter* well obſerveth.

Vide Calendarium Hebraicum Sebaſtiani Munſteri.

And in that year my Lord of Rome ſhall lay down his proud waves: and although he fortifie never ſo ſtrong, and lay his foundation as low as hell, and build his turrets as high as heaven, and place his Miter above the ſtars, yet in that day he ſhall die the death of the uncircumciſed, and periſh like the Amorite, whoſe fruit is deſtroyed from above, and root from beneath; and the multitude of his offences ſhall conſume the multitude of his forces; and it ſhall be more poſſible for him and eaſie unto him, to weigh the fire, or meaſure the wind, or call againe the day that is paſt, or recover the verdure of the withered graſſe (as a holy one ſaith) then to avoid this counſell and decree of his downfall here determined by the Spirit againſt him, ſaying, *And the number of him is 666.*

Amos 2. 9.

And then all Kingdoms and people ſhall ſee th'eternity of that eternall City (as one of her own calleth it) and th'immortality of her ſoul, meaning the ſoveraign power and ſupremacie of her Cæſars and high Prieſts, to wither, die, and forſake the earth for ever: and as Babylon her mother left unto her th'inheritance

of

of her pride and prophanations, ſo ſhall ſhe alſo leave unto her the heritage of her death and judgements: for as her glory hath been great, ſo ſhall her diſhonour, when all her excellency ſhall be tranſlated into ſhame and ſorrow.

Now therfore as King *Belſhazzar* cried aloud, when he ſaw the hand-writing againſt him, that they ſhould bring the Chaldeans, Aſtrologians and inchanters to read and interpret; ſo thou that once and long before our dayes, haſt been deemed by Laws of all Nations a power ſo ſoveraigne and holy, call now about thee thy Councell and thy Clergy (who call themſelves good men, learned and wiſe, whoſe onely grace is to love antiquity, gravity, wiſdome and conſtancy) call them I ſay, cloath them with purple and chaine them with gold, yet ſhall they not deliver thee from this judgement to come; but as the mill-ſtone which the mighty Angel tooke and caſt into the ſea, which may not riſe and floar againe, with ſuch violence thou and thy Church in that houre ſhall be thrown down, and ſhall be found no more.

And all ſuch Kings on earth, or rather Kings of earth, whoſe love thou haſt ſtollen, to the loſſe of their ſouls, that have lived in drunkenneſſe, delights and wantonneſſe with thee, ſhall weep and waile for thee (as for their firſt-borne) when they ſhall ſee the ſmoake of thy torments aſcend, and the Apples which thy ſoule luſted after, to depart from thee, and no man to buy thy traſh and commodities any more; for that God which judgeth thee, is a ſtrong Lord, and thy deriſion ſhall be the joy and Allelujah of Sion.

But her faire and heavon day may not long endure before the Lord (that with juſtice judgeth and fighteth) ſhall come in the clouds of heaven, to render unto every man according to the wayes wherein his heart hath walked, as more directly is revealed in the 20. Chapter following. But as concerning the day

day and houre of the comming of that Lord, who for the glory of his name ſhall bring theſe things to paſſe, it is faſt ſealed up in the treaſury of God, far beyond the aime of all his ſervants on earth, or Angels in heaven; and yet his beloved ſervant *Daniel* is bold in ſpirit, and layeth downe the yeare to be the five and fortieth yeare (according to his Chaldaicall ſupputation) after the conſumption and extermination of Antichriſt, that it may be fulfilled which was ſpoken by the Prophet, *Verily the Lord of hoaſts will doe nothing, but he revealeth his ſecrets unto his Servants the Prophets.* Amos 3. 7.

DAN. 12. 11, 12, 13.

And from the time that the daily Sacrifice ſhall be taken away, and the abomination that maketh deſolate ſet up, there ſhall be a thouſand two hundred and ninety dayes.

Bleſſed is he that waiteth and commeth to the thouſand three hundred and five and thirty dayes.

But goe thou thy way till the end be: for thou ſhalt reſt, and ſtand up in thy lot, at the end of the dayes.

FINIS.